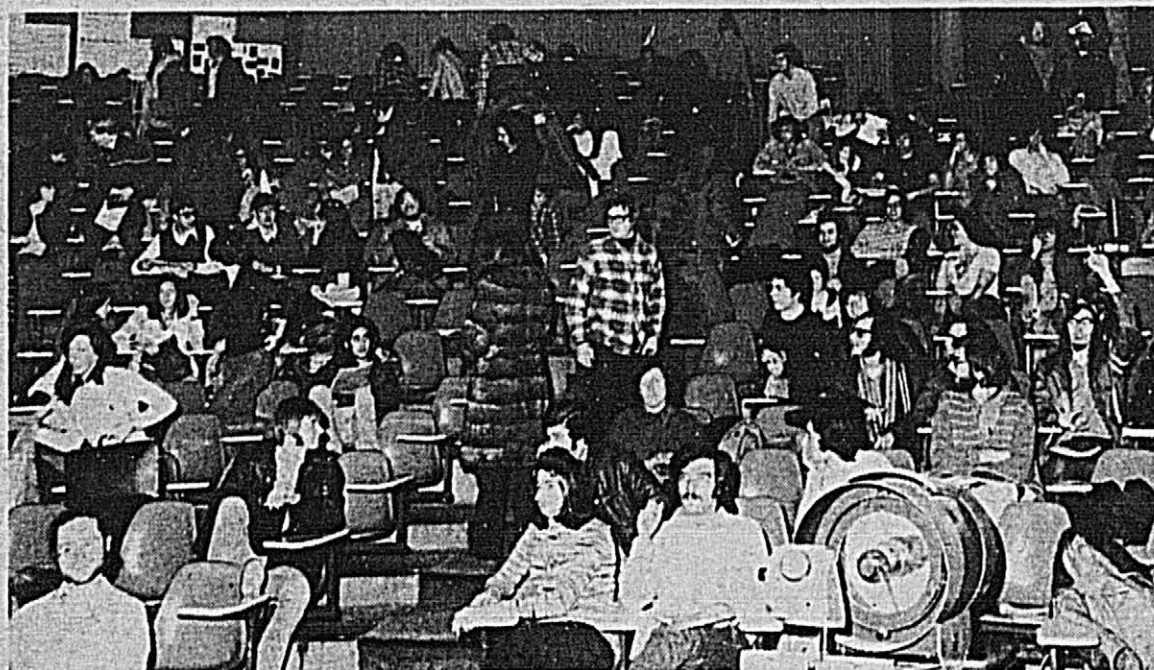




VOL. 63 NO. 96 FRIDAY, MARCH 15, 1974 3 CENTS



Daily photo by Chris Busby

Students begin to leave an ASUS meeting that failed to draw a quorum to discuss the proposal on separation.

## Grenada still in chaos, says protest leader

by Tom Sheridan

Grenada is in chaos as a result of anti-government strikes and street marches, according to a member of one of the island's resistance movements.

Maurice Bishop, a leader of the New Jewel Movement, said last Wednesday that the protests were in opposition to the policies of the Prime Minister Garry. Since his election, in 1972, the prime minister has destroyed local government, taken over the co-operatives that produce the island's major crops, and caused a decline in Grenada's economy, Bishop said. Between 1972 and 1973 unemployment rose from 45 to 60 per cent, he added.

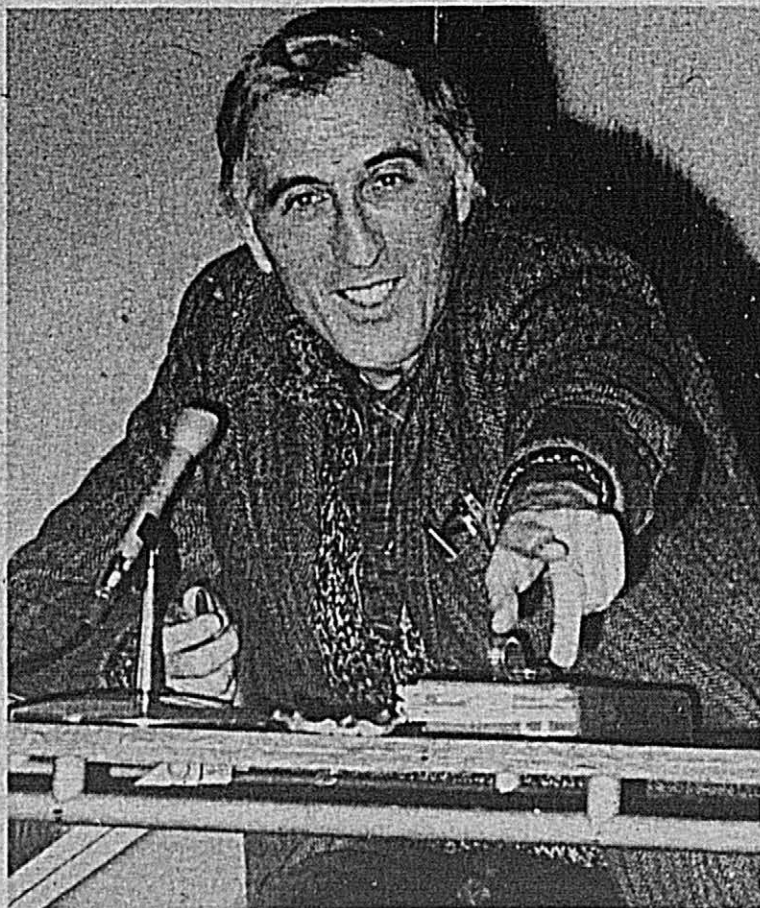
Bishop said Garry won the election by gerrymandering, by disfranchising 18-year-olds, and by

using "voting slips that could only be described as transparent" so that the poll clerks could see how people voted and intimidated them.

Garry has created a personal police force from "roughnecks and thieves," which is popularly called the "mongoose gang," Bishop said. This group has been responsible for a terror "that has never before been seen in Grenada." People have been arrested unjustifiably, and libel suits have been used to harass newspapers, he added.

The New Jewel Movement was founded in 1972 to oust Garry; it later joined with the "committee of 22," a federation of labour, business, and religious groups.

Bishop said resistance will continue.



Daily photo by Chris Busby

Jean Vanier, son of the late governor-general, points the way to a better understanding between all people. He was speaking in the union yesterday about humanitarianism.

## Splitters fail again

by Michael LeDonna

Separatists in the Arts and Science Undergraduate Society (ASUS) failed yesterday for the second time in a month to split the ASUS into three parts through an open meeting vote.

Only 146 students showed up for the meeting, falling short of the quorum of 200. A similar attempt at an open meeting in February also failed for lack of quorum; it drew 183 students.

Richard Schreiber, ASUS science vice-president and organizer

of the meeting, said he would like the ASUS to be split into separate undergraduate societies of arts, science, and social work, because it has "serious structural problems."

Mark Chodos, ASUS president-elect, disagreed, saying that a "united ASUS is efficient, especially economically." Arts and Science students can accomplish more by pooling resources and "working together towards common goals," he said.

Michel Celemski, outgoing ASUS president, agreed with Chodos in opposing separation, but

said some structural reforms should be made.

Schreiber said afterwards that the separatists plan no more open meetings for this term. He and Celemski said an ASUS committee will work during the summer on possible changes in the ASUS.

Schreiber said the committee will draw up a revised constitution for a united ASUS and also separate constitutions for the three proposed undergraduate societies. Students would then have clear alternatives to choose from, he said.

## Workers need union, fired librarian says

by Jon Ziv

Bill Harridial, the medical library assistant fired February 7, says his case illustrates the "continued vulnerability of McGill employees in the face of arbitrary firings, cutbacks, and the like," as long as they remain unorganized.

Addressing a public meeting of about 50 yesterday, Harridial said the "reactionary administration" takes advantage of workers' lack of unity to "harass, attack, and arbitrarily dismiss workers without the slightest degree of remorse, justifying its actions in quasi-legalistic terms, which it fraudulently juggles."

Harridial, fired for alleged failure to satisfy job requirements during his probationary period, was denied the right to a formal appeal on the grounds that employees still on probation do not have the right to use the grievance procedure.

Another library worker at the meeting criticized the library administration for first saying Harridial was entitled to use the procedure and then denying him the right. Harridial said the policy on who is entitled to use the grievance procedure is arbitrary and contradictory.

Harridial said his dismissal had been based not on legitimate criticism of his work, but on personality differences with his

supervisor. He added that there was a "cloak and dagger state of affairs at the medical library."

The other library worker said employees, when asked to sign a petition supporting Harridial, had been intimidated by supervisors and had been afraid to sign.

Harridial criticized McGill's "patronizing attitude towards workers and students," adding that members of the non-academic staff are not part of the "intellectual establishment."

Workers should realize, he said, that "no one in the administration and no group manufactured by the administration (an apparent reference to the McGill University Non-Academic Staff Association—MUNASA) will defend workers' interests. McGill workers need an independent union," he said.

After Harridial spoke, Mike Cohen, a representative of the Canadian Union of Public Employ-

ees (CUPE) described CUPE's drive to unionize library assistants.

The drive is at "the turning point," he said, "but a lot of work is still necessary" to sign up enough assistants for the union to be accredited.

Cohen said a union would benefit library workers, because without a union, "employees do not have a say in their working life. By this, I mean a right to negotiate working conditions, to be free from subjective evaluations of their work performance."

He said a union could have prevented the firing of Harridial.

After the meeting, which was sponsored by the Workers' Support Committee, solidarity messages from the Teaching Assistants' Association, the Montreal United Farmworkers' Boycott Committee, and several individuals were heard.

### UNITED FARMWORKERS STATEMENT SUPPORTING HARRIDIAL

The Montreal United Farmworkers' Boycott Committee wishes to express solidarity with Bill Harridial in his efforts to be reinstated after being fired unjustly.

We also support the library workers in their struggle to unionize. We know the obstacles experienced in a unionizing drive but we also know that without a union, workers have no rights. We therefore hope that a library assistants' union will soon become a reality at McGill.

Montreal UFW Boycott Committee



## Need extra money???

Blood Plasma donors are required on a regular and continuing basis. Generous stipend. For information please call 937-9354. 2-4 p.m.

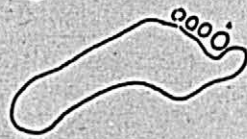
WOMEN NOW WELCOME!

## Need Tutoring?

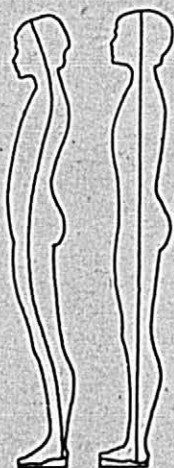
Get help now.  
Reasonable rates.  
Call 392-6741.

## Roots would like your next walk to class to be a part of your education.

We'd like you to learn a little about your feet—why they work as they do, and why they don't always work as they should. Did you know, for example, that if instead of banging your soles about on campus concrete, you were to go strolling barefoot on a beach,



two things would result. First, your grades would drop. Secondly, your heel would make the deepest part of your footprint. This is because nature intended your heel to be the lowest part of your body. So in Roots your heel sits in the



lowest part of the shoe. You immediately stand straighter. And when you walk, you use leg muscles you probably haven't used for years. All of this takes the load off other parts of your body, parts which all too often get overworked from incorrect posture.



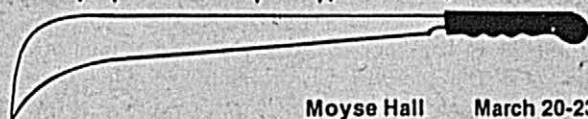
If you're wondering whether all this can happen in good-looking well-made footwear, try on a pair for yourself. One look should persuade you that Roots is much more than a beautiful idea. It's also a very attractive shoe.



2065 Bishop  
(at de Maisonneuve)

The Savoy Society Presents  
Gilbert & Sullivan's

## THE MIKADO



Moyse Hall March 20-23  
8:00 P.M.

Tickets: \$1.50 Wed. and Thursday  
\$2.50 Friday and Saturday  
at the Union Box Office or at the door

I.S.M. PRESENTS

**Le Disco Go-Go**  
3 Beers / \$1.00  
Liquor 2 / \$1.25 (cheap)

Featuring:  
Daniel's  
Sound  
System

8:00 P.M.  
Friday Mar. 15  
McGill Union  
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Adm: \$1.00 per person

## a film about JIMI HENDRIX

"...AS ENTERTAINING  
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AS CAN POSSIBLY  
BE MADE."

—*Time* (London)

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ABOUT POP MUSIC  
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**SEVILLE**

2155 ST. CATHERINE W. 932-1139

COMPLETE SHOWS AT  
12:30, 2:15, 4:00, 5:50,  
7:35, 9:20 P.M.

## ASUS Executive Applications

are hereby called for the following position:

Co-ordinator of the Student Information Centre

Applicants should have a working knowledge of student services in Montreal as well as at McGill.

Application forms may be picked up at the Students' Council offices in the University Centre.

Completed application forms must be handed to the secretary, Mrs. Haddad, no later than Tuesday, March 26, 1974 at 4:00 p.m.

## Human Needs Center

### \* PEER COUNSELLING

—staffed by non-professional, volunteer McGill students

—warm, interpersonal communication

### \* CRISIS INTERVENTION

—emotional and drug crises

—24 hour service via phone or personal contact in our office (except Sundays)

### \* REFERRALS

—liaisons with qualified (i.e. professional) and approved social agencies in the Montreal area.

—personalized follow-up of those referred when warranted.

We have the time and the interest in you, so come meet us at:

INTERACTION MCGILL  
Union, Rm. 409 or  
Phone 392-8981



# WOMEN

A day to celebrate and to express solidarity with women throughout the world in their struggle against oppression and exploitation, International Women's Day is also a day to express solidarity with men in the struggle for social change for all people.

On March 8, 1908, women garment workers marched through New York City's Lower East Side protesting sweatshop conditions and demanding the vote. At a Congress of Socialist Women meeting in 1910 in Copenhagen, women inspired by recent battles proposed that March 8 be designated as an international women's holiday. Clara Zetkin, militant leader of the world women's movement, urged that the proposal be adopted and it was.

Two of the most significant March 8 celebrations occurred in the next few years. On that day in 1914, Clara Zetkin organized thousands of women to protest both Germany's agitation for war and Rosa Luxemburg's arrest and conviction for speaking out in opposition to the impending war.

On March 8, 1917, striking women textile workers in Petrograd held an International Women's Day demonstration which was part of the struggle that led to the Russian Revolution.

For the past 64 years, International Women's Day has been observed by militant women around the world as a day of solidarity of women in struggle for liberation.

This past year has seen women in Quebec fighting to change the conditions that subjugate them and at places of work including their homes. This special Daily supplement is dedicated to these women.





# A STREETCAR NAMED DESIRE

Fri.

L132

7:00 &amp; 9:30

50 cents

Marlon Brando

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Only \$2.25 All You Can Eat  
CHOICE OF YOUR FAVOURITE  
OVER 10 DISHES  
MONDAY TO FRIDAY FROM  
11:00 A.M. to 2 P.M.  
SUNDAY 4 P.M. to 8 P.M.

## classifieds

These ads may be placed in the advertising office at the University Centre from 10 am to 5 pm. Ads received by noon appear the following day. Rates: 3 consecutive insertions—\$9.00 maximum 20 words. 15 cents per extra word.

### LOST

Canon camera in Leacock Tuesday afternoon. Reward. Call 844-4539 or 861-3018.

### HOUSING

MOVING? Graduate student with truck, professionalism absolutely guaranteed, reliable, move anything. BOOK NOW FOR APRIL. Time 481-6385.

Apartment to sublet. May to September. 2 1/2 rooms. Furnished. Aylmer near Sherbrooke. \$115. (All utilities except electricity) 282-1851. Evenings best.

Apartment: 2 1/2, \$95. Gas, electricity extra. Newly painted. Aylmer, 2 blocks from McGill. Available May 1. 842-5619.

SUBLET — May to September furnished or unfurnished \$150. Clean, spacious (3 bedrooms) Call 849-1556

Wanted - two bedroom apt. Older Bldg. May 1. Adjacent McGill. Electrically equipped. Bright clean. Very reasonable rent. 842-2070 Evenings. Weekends.

Large 6 1/2 flat to share. Hutchison near Villeneuve. \$110 plus utilities. Lease until May 1974. 271-9389. Also piano for \$225.

5 bedroom apt. available May 1 corner of Pine and Durocher. Phone Linda or Geoff 845-9362.

1 1/2 room apartment to sublet (May - Sept.) Modern building 1 block off campus. Laundry room, grocery store in building RENT FLEXIBLE!! Call 844-4158.

3563 University #5, 1 1/2 - 2 1/2 furnished or not, 220V Stove and fridge. Call 842-1383. Also parking place available.

### MISCELLANEOUS

Guitar lessons. Professional guitarist with recording studio experience seeks pupils. I have been in bands with musicians from the Wackers, April Wine and the Bells. Call Andy, at 748-6053, after six, please.

Media McGill presents DELIVERANCE on Saturday March 16th at 6:00/8:15/10:30 p.m. in Leacock 132. Admission \$1.00. COME!

Honesty, trust, sensitivity talk — 4th floor. Union Bldg. #401, Interaction McGill 392-8981.

Streak of the century. Participants and non-participants alike will all be on main campus on Tuesday, March 19 at noon. Watch for future details.

### PERSONAL

Problem? Feel you need to rap with a rabbi? Call Israel Housman 341-3580.

Chemist would appreciate exchange of French and German conversations with German speaking girl. Phone Jack 733-8950.

### FOR SALE

Skis Hart USA Comp. very good condition, 190 cm. Must sell with Look Nevada Bindings, best offer. 849-0623. Evenings.

Moving out West. Must sell all furniture for 3 1/2 apartment including carpet, TV, 2 desks, etc. \$300.00 or best offer. 849-5929 after 6 p.m.

FARMLAND — 4,530,800 sq. ft. Lac St-Jean. Near Alma. 80% wooded, lake, no pollution, mountains, cosmic energy, beauty, accessible \$4,400. Leaving country. Andre. C.P. 478. Montreal H1V 3M5.

Sansui 5000. X 60W RMS Stereo receiver \$425. Stanton 681EE phono cartridge with 2 Stylus \$30, EICO 4 Channel decoder \$20, METROTEC frequency equalizer \$75, portable cassette recorder \$20. 845-6418.

### WANTED

Wanted tutor for CEGEP chem & Physics. Call mornings or evenings 932-1366 — Andrew.

McGill Students' Society Logo contest. Submit designs to Students' Council offices by 4:00 p.m. Tuesday 26 March. Small cash prize. For info call: 392-8922.

Large lightweight knapsack and fram in good condition. Call 0961 Evenings.

### ENTERTAINMENT

SUPER PUB NITE in the Union featuring the WACKERS plus GRIPPEN MIER with lights by Pandora's and Ivan — full Bar. Saturday, March 16th.

Brando in "STREETCAR NAMED DESIRE". Friday, March 15, 7:00 and 9:30. PSCA/FDAA. 50 cents. from the fools who brought your the McGill Film Society. 392-8934.

continued on page 15

## Attention!

Old McGill staff requests all

**Presidents of  
clubs  
societies  
undergrad societies**

To submit a brief write up of your activities in '73 — '74 to the yearbook as soon as possible!

Old McGill Office  
Union B-45 392-8990.

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*A How, Where, When and Why  
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MARCH 20, 1974  
ROOM 219  
STEPHEN LEACOCK BUILDING  
3:00 — 5:00 p.m.

to be given by the Canadian  
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Sponsored by I.R. McGill

## TO ALL CLUBS AND SOCIETIES OF THE STUDENTS' SOCIETY

Below is a list of clubs and societies recognized by the Students' Society. If you belong to, or know of, a club or society which should appear on this list please contact the Students' Council offices at 392-8922 as soon as possible and let us know of it.

African Students' Society  
A.I.E.S.E.C.  
Amateur Radio  
Amnesty International McGill  
Arab Students' Society  
Armenian Club  
Black Students' Union  
Bridge Club  
Camera Club  
Caribbean Society  
Chess Club  
Chile Solidarity Committee  
Chinese Students' Society  
Community McGill  
Cultural & Entertainment  
Committee  
McGill Daily  
Debating Union  
Divine Light Society  
Film Society  
Fine Arts  
Folk Music Society  
Gay McGill  
Hellenic Club

India Students' Society  
Indian Progressive Study Group  
Interaction McGill  
International Meditation Society  
Italian Students' Society  
Japanese Students' Society  
Latin-American Students' Society  
Legal Aid  
Malaysian-Singapore Students'  
Society  
Objectivism  
Outing Club  
Players' Club  
Radio McGill  
Red & White Revue  
Savoy Society  
Skydiving Club  
Stamp Club  
Student Information Centre  
Yoga McGill  
Young Socialists' Club  
All Undergraduate Societies

If any group of McGill students would like to start a club or society at McGill, information concerning the establishment of a club or society (Constitutional Guidelines) can be obtained at the Students' Council offices in the University Centre.





# Women at Work

## Superexploitation at Crystal Hosiery

One out of every three Quebec women works outside the home. Secretaries, bank tellers, salespeople, waitresses, hairdressers, shop assistants — working women most of the time have the worst jobs and the worst working conditions. They are confined to the lowest paid, least interesting, and least specialized jobs that do not allow for either advancement or responsibility.

When they do the same jobs as men, they are almost always paid less; and if the employer lays off workers, the women are often the first to go. Their working conditions are not very favourable. They receive very few benefits when they get pregnant, free day care centres don't exist, and day care centres at prices most can afford are very rare. Finally, there are no community services, like laundries and kitchens, to reduce the household chores facing women when they get home from work.

It has been calculated that each full time "housewife" does 99 hours of domestic work a week. Women who work outside the home also have to take care of children and their house before and after work, which doesn't leave them any leisure time, and scarcely any time to sleep.

Seventy per cent of women working outside the home do it because they have to. Prices and debts go up, and their husbands' salaries are not enough to pay for everything. A second salary then becomes a necessity. Since most women haven't had specialized training, they are confronted with a very small choice of hard, low-paying jobs, in secondary industry or on the assembly line.

Here is just one example:

The work is done on the assembly line and paid for at piece rates, which means

that the workers are under extreme pressure. Not only must they keep pace with the rhythm of the machine, but they have to try to produce as much as they can in order to make a decent wage by the end of the week. Nervous depressions and the use of pills are widespread as a result.

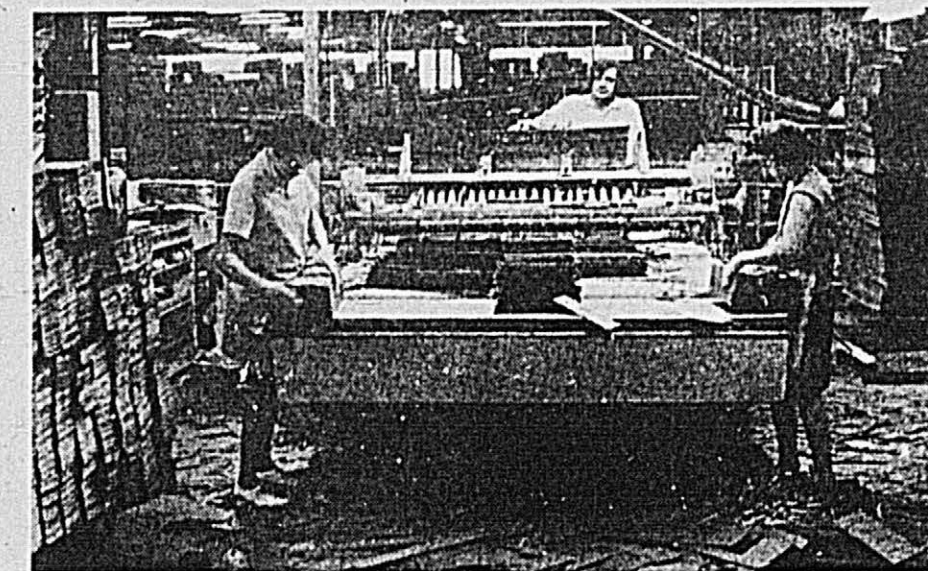
The women at Crystal Hosiery work 42½ hours a week, including Saturdays, without being paid overtime. There is no time for lunch; the workers have to eat sandwiches at their machines, and even then only when there is a slowdown in production. There are no coffee breaks, no paid holidays, (even on Christmas and New Year's), no maternity leave, no job security, no wage increases — nothing. Nothing but the minimum wage.

### Boss Unsatisfied With Profits

Not satisfied with his profits, which amount to about \$500,00 a year, Mr. Hals, the proprietor, has begun to use a strategy which lets him produce more while paying his employees less.

"Four or five years ago," said one worker, "we were better paid than we are now. We were paid 15 cents for a dozen pieces, and if we worked hard we got to make \$90 or \$100 a week. The boss decided to lower the piece rates from 15 cents to 10 cents a dozen. Five cents doesn't seem like anything, but it costs us at least a dollar an hour. We went to see him to tell him that we couldn't work under these conditions, and we asked to raise salaries a bit. He agreed to set the piece rates at 12 cents a dozen, which still cost us at least 60 cents an hour, and we had to work twice as hard to make the same money.

"But we couldn't refuse. We weren't organized and we were afraid that he'd fire us. When he saw how things were going he started to do the same thing regularly. Every six months he'd pass through a department and cut the rates by one or two



cents. Two years ago, we got fed up. We decided to organize to stop this from being done to us."

### Women Organize

Through the Greek Workers' Club, the women at Crystal contacted the CNTU to bring in a union. The majority necessary for starting a union was obtained at the first meeting. On Friday, April 11, 1972, 80 women signed union cards and a few days later 120 workers had signed up.

On Monday, April 14, the boss, who had learned that the workers in his factory wanted to unionize, called all the employees in separately and asked them to sign a declaration under which they would agree not to join a union for a year. The same night, he fired 36 women for union activities. The union brought the case before the labour court, which ordered the rehiring of the 36 with full pay.

"He still hasn't paid us," said one of the fired employees. "He now owes us between \$18,000 and \$20,000."

On March 26, 1973, the union received its accreditation, and "negotiations" began. The company lawyer found a thousand pretexts not to negotiate, and finally made the following offer: a cut in salary for the first 18 months of the contract, and a return to the current conditions after that.

The union, seeing the bad faith of the employer, asked for conciliation, and four days later, Hals sent a notice to the union and the government that he would close the factory by February 28, 1974.

"We weren't really asking for much," said a worker. "We wanted better working conditions, job security, overtime, and paid holidays and a salary increase which we'd never had before. Prices go up and up and salaries stay the same or lower."

### Turning the Screw

"The boss did everything to smash the union. A year ago he raised the salaries of the men so that they wouldn't support us. Also, they have the most important jobs, on the machines, and without them he couldn't carry on. But the guys are with us and are supporting us to the hilt. The boss also

offered us salary increases if we'd quit the union. And now he's going to close down his factory so that the union can't come in."

In the stocking industry there are 10 big factories in Montreal, employing from 100 to 400 employees each, and 25 smaller factories. None of them is unionized, and in all of them, the employees are mainly women. The working conditions and wages are the same and the bosses all know each other very well. If one of the shops were unionized, it would set a precedent and before long the union would come into all the shops and force the bosses to be more "decent" to the workers.

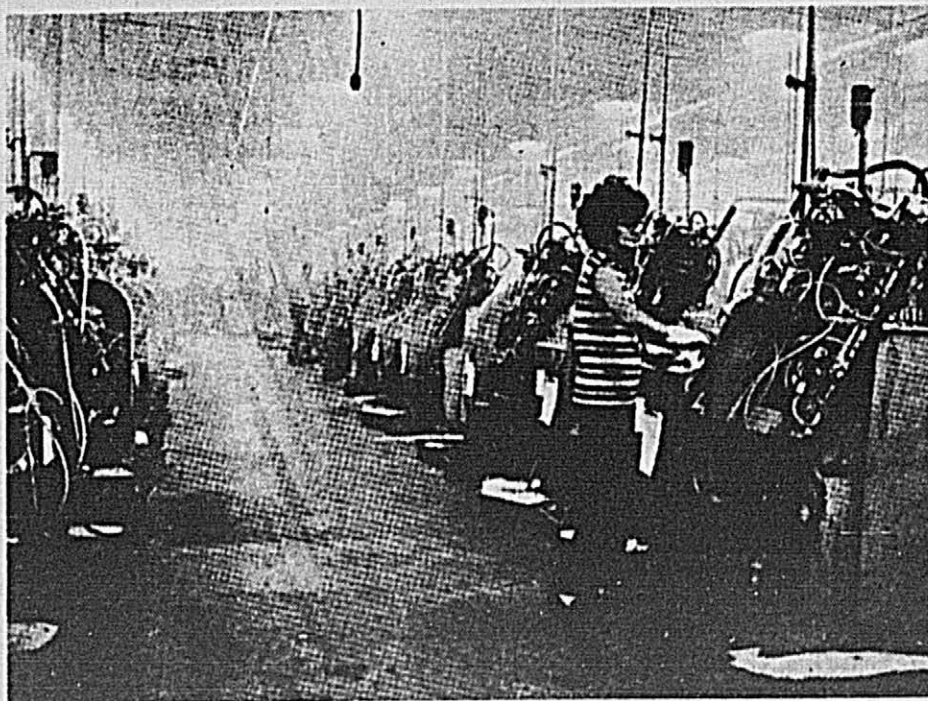
The workers at Crystal have distributed pamphlets in two factories: Bella Hosiery and Avalon Hosiery. At Bella the workers were very interested, and the next day 30 women showed up at the Greek Club to discuss the possibilities of getting organized themselves. Four days later, three employees were fired. At Avalon, the same thing happened — an employee was fired and the work week was reduced from six to five days without a reduction in salary. This favour was granted in order to keep the union out.

Some workers from Crystal applied for jobs at these other factories and all, without exception, were turned down. A blacklist of Crystal employees had been passed on by Hals to the other bosses. Hals even refused to sign a paper so that a committee on reclassification of workers in other shops could be formed.

### Out, but not down

On February 28, the Crystal workers found themselves out on the street. They will have to find new jobs and to start over again from scratch, probably in the same industry and under similar conditions.

"We don't regret what we have done," said one of the workers. "Things can't go on like this. We'll get ourselves jobs in the garment industry and we'll try to keep organizing, as long as the labour code stays the same, and as long as the bosses continue to thumb their noses at working women!"







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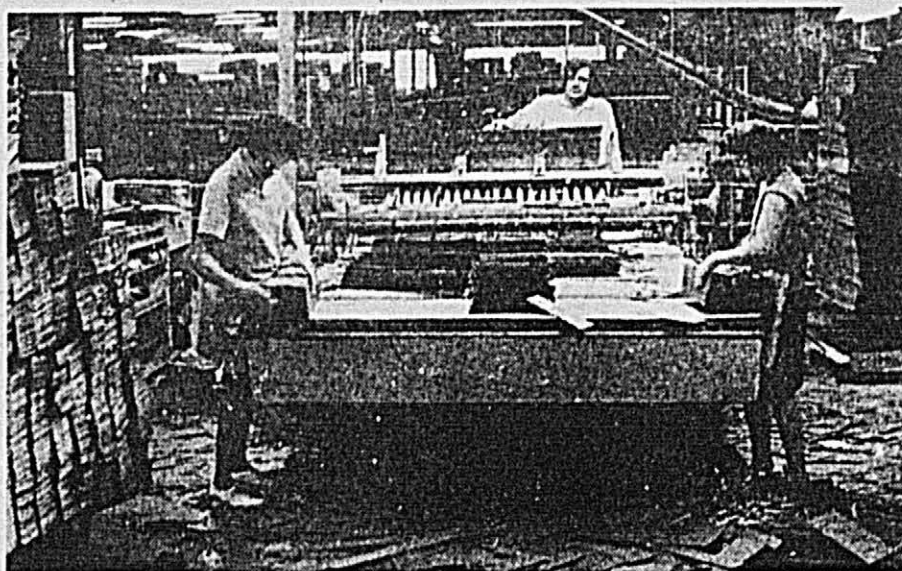
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On March 26, 1973, the union received its accreditation, and "negotiations" began. The company lawyer found a thousand pretexts not to negotiate, and finally made the following offer: a cut in salary for the first 18 months of the contract, and a return to the current conditions after that.

The union, seeing the bad faith of the employer, asked for conciliation, and four days later, Hals sent a notice to the union and the government that he would close the factory by February 28, 1974.

"We weren't really asking for much," said a worker. "We wanted better working conditions, job security, overtime, and paid holidays and a salary increase which we'd never had before. Prices go up and up and salaries stay the same or lower."

#### Turning the Screw

"The boss did everything to smash the union. A year ago he raised the salaries of the men so that they wouldn't support us. Also, they have the most important jobs, on the machines, and without them he couldn't carry on. But the guys are with us and are supporting us to the hilt. The boss also

offered us salary increases if we'd quit the union. And now he's going to close down his factory so that the union can't come in."

In the stocking industry there are 10 big factories in Montreal, employing from 100 to 400 employees each, and 25 smaller factories. None of them is unionized, and in all of them, the employees are mainly women. The working conditions and wages are the same and the bosses all know each other very well. If one of the shops were unionized, it would set a precedent and before long the union would come into all the shops and force the bosses to be more "decent" to the workers.

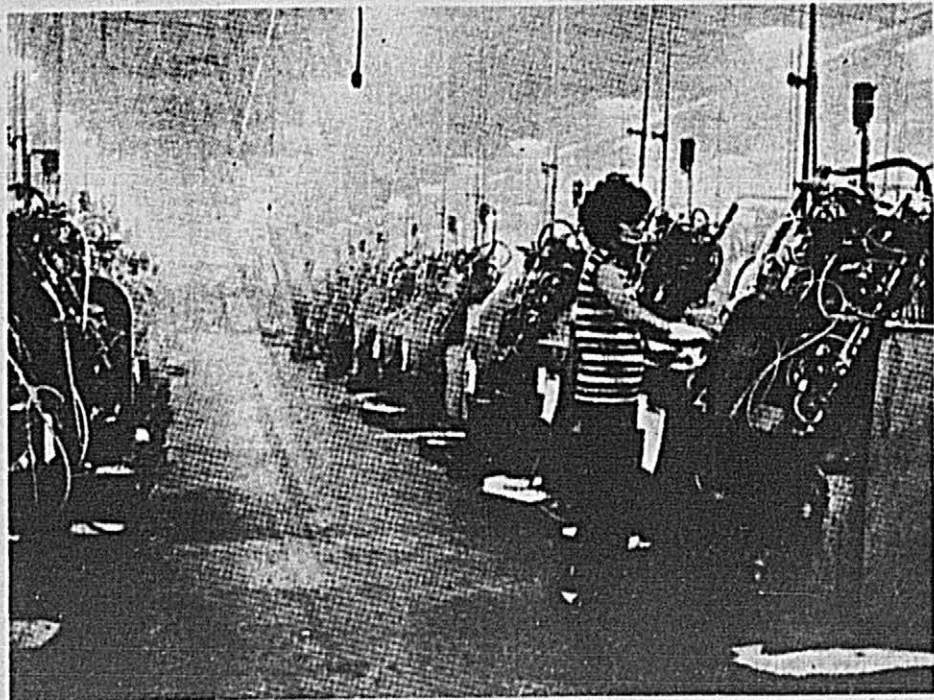
The workers at Crystal have distributed pamphlets in two factories: Bella Hosiery and Avalon Hosiery. At Bella the workers were very interested, and the next day 30 women showed up at the Greek Club to discuss the possibilities of getting organized themselves. Four days later, three employees were fired. At Avalon, the same thing happened — an employee was fired and the work week was reduced from six to five days without a reduction in salary. This favour was granted in order to keep the union out.

Some workers from Crystal applied for jobs at these other factories and all, without exception, were turned down. A blacklist of Crystal employees had been passed on by Hals to the other bosses. Hals even refused to sign a paper so that a committee on reclassification of workers in other shops could be formed.

#### Out, but not down

On February 28, the Crystal workers found themselves out on the street. They will have to find new jobs and to start over again from scratch, probably in the same industry and under similar conditions.

"We don't regret what we have done," said one of the workers. "Things can't go on like this. We'll get ourselves jobs in the garment industry and we'll try to keep organizing, as long as the labour code stays the same, and as long as the bosses continue to thumb their noses at working women!"





# Black Women In Double Jeopardy

by Rosalind Smith

*"For my people, lending their strength to the years, to the gone years, and the now years, and the maybe years, washing, ironing, cooking, scrubbing, sewing, mending, hoeing, plowing, digging, planting, pruning, patching, dragging along, never gaining, never reaping, never knowing, and never understanding."*

Margaret Walker

We, as Black people are a race of toil, struggle, and oppression: I, as a Black woman find myself an object of two forms of oppression, being Black and female.

The struggle for Black liberation has been primarily concerned with the liberation of Blacks as a race, and has not promoted the liberation of women as one of its priorities. Liberation for Black people is a struggle against an exploitative and dehumanizing system. Capitalism, with its racist ideology, dehumanizes all people, particularly Black people.

To my understanding, the feminist

movement in the West arises from the angry reaction of white middle class female to their oppression as women. Very few of these women, however, suffer from the extreme economic exploitations that most black women face daily as a consequence of their class status.

White feminist groups fight for parity with their white male counterparts.

It does not take a black woman long to realize, however, that in this society she will be a mother, domestic, prostitute, or factory worker. Teaching, social work, or office work are open to those who have managed to secure "professional" education or training. White feminists push for abortion on demand. For a black woman, however, abortion may be genocide.

Since black people are engaged in a life and death struggle, my main emphasis as a black woman must be to combat what is

racist, capitalist and exploitative of black people.

In a highly structured and industrialized society such as this, every person is black and third world countries, must develop a skill and acquire some academic knowledge to be able to fight the system from within.

The role of women becomes a crucial one in times of revolt. The movie *The Battle of Algiers* shows that women and children can actively participate in destroying the ruling class in their country. I believe that white feminist groups should strive for a better understanding of the politics of oppressed people. They should fight against the system, not against the chauvinistic attitudes of men. Yes, it was men who built this system and formed the women's moral values but if white feminist groups do not realize that they are in fact fighting capitalism and racism, then I, as a black woman, cannot have any strong common

bonds with you.

Liberation lies in destroying the institutions which not only oppress women, but Black people. If these institutions continue to flourish, they will be used against us in the continuing battle of mind and body.

*"Let a new earth rise. Let another world be born. Let a bloody peace be written in the sky. Let a second generation full of courage issue forth; let a people loving freedom come to growth. Let a beauty full of healing and strength a final clenching be pulsing in our spirits and our blood. Let a marital songs be written, let the dirges disappear. Let a race of men now rise and take control."*

Margaret Walker

Rosalind Smith is president of the Black Students' Union.



## Chile: The March of the Empty Pots

The victory of the Unidad Popular coalition in the 1970 Chilean presidential elections brought Salvador Allende to office. Throughout the three years of his presidency, the North American press covered mainly those events which would discredit the Unidad Popular government.

It paid scant attention to the Inaugural Day, Independence Day, and International Workers Day marches which brought hundreds of thousands of workers, peasants, and their families into the streets of Santiago. But it eagerly sized upon "la marcha de las cacerolas" in December, 1971, when a few thousand screaming middle-class women paraded through downtown Santiago brandishing empty cooking pots.

Recently the *Montreal Star* reprinted a *Los Angeles Times* article which glorified the middle-class women of Chile and represented them as the spearhead of the coup d'etat last September 11. This viewpoint obscures the real interests and forces which were behind the coup. It is necessary to examine and analyze the position of the middle-class women in Chile, and to understand how their aspirations and fears were exploited by the opposition that overthrew the Allende government.

What follows is an adaptation of two articles on Chilean women, written by Vania Bambirra, which appeared in the independent leftist journal, *Punto Final*, in March 1971 and February 1972.

### Woman of a family of means

The family of means is one whose members unite around the table to eat, happy, peaceful, relaxed, with the empleadas (maids) serving them. It can pay as many servants as it needs — cook, nursemaid, gardener, chauffeur. The children are strong, well-nourished, clean, and educated in the best schools.

The woman of this family, while she cannot escape from her inferior position and categorization as an object, has no knowledge of the exploitation of women's work. On the contrary, she is served in all that she needs. If she wants to, she works, be it for vocation or recreation. But usually she lives to cultivate the trivialities of life, to show off the latest styles, to "adorn" the house.

### Woman of the middle-class family

The less well-off middle class family pretends to live like a family of means, but it cannot. The women of this family has to maintain the appearance of her household in high style. If she has an empleada, it is only one; she will exploit this one intensively, and will have to do additional domestic work herself. If

she has an outside job, her rhythm of work is frantic.

The family has to save carefully to arrive at the possession of a casita (little house), a cochecito (little car), a television, a refrigerator, and all the appliances that characterize "modern life". She has to dress well, to vacation fashionably, to keep the children in good schools. The little time remaining she uses to make herself pretty, with the hairdressers, the shops and dressmakers.

Her aspirations for social mobility are realized through her husband, when, for example, he gains a more prestigious job or promotion. Her position of economic dependence on her spouse, her attachment to status and her fear of losing what she has gained and what she believes she can gain, render her outlook conservative. She is fearful of changes in the social structure, and vulnerable to exploitation by rightist movements.

### Limits to middle-class consumption

The conservatism of vast feminine sectors of the Chilean population came to light during the period of Unidad Popular government, and "la marcha de las cacerolas" was but a prominent example. The middle classes in Chile, used to consuming large amounts of imported goods, were increasingly

threatened by the UP pledge to increase working class and peasant incomes.

When Chileans began to take advantage of wage increases and subsidized low prices which were part of the UP's short-term economic program, consumption rose dramatically. The middle classes experienced "shortages" because the families of workers were consuming more.

In addition, many formerly imported goods were in limited supply because of a reduced import capacity: due to the United States aid and credit blockade, copper embargoes in Europe, and the falling world market price for copper — Chile's main source of foreign exchange. In order to allocate more foreign exchange to food imports and industrial inputs, imports of non-agricultural consumer goods were cut.

### Traditional Consumption pattern interrupted

In the years preceding the Unidad Popular government, United States aid and loans poured into Chile, and U.S. advertising and cultural propaganda encouraged the Chilean middle classes to buy goods which Chile could not afford to import. Therefore, middle class women felt especially threatened by the disruption of their traditional consumption patterns. Their lifestyles had revolved around an

imitation of things foreign; they decorated their homes and wore their clothes according to the imperatives of U.S. or European fashion. The "feminine press" was directed to the problems of the latest modes, culinary recipes, wall papers, and the little routine and mediocre dramas of those who had time to live them.

### Middle class values: a tool for the coup

The economic measures implemented by the UP government facilitated militant mobilization and organization on the part of the Chilean working class. The bases were being laid for the construction of a new social order which would, according to the UP program, "end the domination of the imperialists, the monopolists, and the landholding oligarchy."

For the UP and the opposition alike, winning over the Chilean middle classes was of strategic importance. The multinational corporations with vital interests in Chile fostered the U.S. economic blockade externally, while the Chilean landowners performed economic sabotage internally and capitalized upon the fears of the middle classes. In the final analysis, the pervasiveness of middle-class values and aspirations was a tool in the hands of the foreign and domestic forces which created the conditions for the coup d'etat.





# Women as Servants "The Girls" in the Office

by Susan Wheeler

*My boss was a Harvard graduate, the young, attractive president of a small insurance brokerage that looked after the jewels and Lincoln Continentals of Toronto's moneyed class. His office staff consisted of two elderly women who took care of keeping insurance coverage up to date with our clients' latest material acquisitions.*

*We were paid slightly more than the going rate in 1970; I started there at \$90 a week while similar positions in other companies offered \$80-\$85 a week. In return, we were expected to keep our work up to date, including the unpaid overtime that was often necessary.*

*Mr. Preston commanded deep loyalty and respect from the women in the office. The cost to him was but occasional flowers on our desks, small gifts from his vacation in Barbados, and a yearly dinner-and-show for "the girls" in the office. (We were all "girls", even the two women in their fifties.)*

Women constitute more than one-third of the Canadian labour force; of all women who work, more than one-third occupy clerical positions.

Clerical work is tedious and poorly paid. The average 1967 yearly wage of a full-time female clerks (who constitute 70 per cent of all clerical workers) was \$3,250, while the average yearly wage for male workers (the remaining 30 per cent of clerks) was \$4,750.

Benefits such as vacation and sick-leave are often haphazardly awarded, especially in smaller enterprises.

## Problems of Clerical Unionization

Such low-paying occupations with diverse working conditions would seem to be prime targets for unionization. Yet in fact, only 17 per cent of women workers, in all occupations, are members of unions. The low proportion of unionized women, in spite of the obvious benefits that could be gained, seems to be a consequence of the nature of jobs that women hold.

Clerical workers, as opposed to factory workers for example, are in close daily contact with their immediate supervisors. They generally do not perceive a conflict of interests between their own rights as an employee and the corporate welfare, and tend to identify very strongly with their employers. This is due to the development of a close personal relationship with their generally male bosses.

Aside from the psychological and emotional identification with their employers' interests, clerical workers would be difficult to organize for some very practical reasons.

Women clerical workers are employed by private industry and the federal and provincial civil service; they work for large corporations with branch offices across Canada and small businesses with perhaps only one other person in the office. The sheer logistical problems involved in organizing such a widely diverse group would pose problems.

Why haven't the unions themselves taken the initiative in attempting to organize clerical workers? Up until the past few years, a women's job was considered secondary to her real career as wife and mother. Women would work until they got married, or until they started a family, or after the children were grown, or to supplement a husband's income to provide for "extras".

## Women in the Labour Force

The role of women as marginal workers is evident if we examine the position of women during the economic booms and depressions of the 20th century. During the Depression, there were actually legal restrictions on the employment of married women who were not self-supporting.

During World Wars I and II, women were called into the labour market to replace the armed services. Following the war, returning servicemen were legally entitled to reclaim the jobs they had abandoned, and some women were forced back into the home in the recession that followed the war.

## Seventy per cent Forced Labour

This situation has been changing. Ever-growing numbers of women no longer consider marriage and a family their main goals in life. Higher rates of divorce mean that more women are forced back into the labour market, and the disintegration of the nuclear family leave many women the sole support of dependent children. The rate of inflation makes a second income a necessity for many low-income families and no longer is it just to supply the "extras". Seventy per cent of all working women work because they have to.

In spite of the changing situation of women in the labour force — the growing number of women who are self-supporting or with dependent children — the notion that women work only to supplement the family income lingers on. For this reason, unions have not taken the problems of women workers very seriously. This is changing gradually, however, and unions are beginning to include the principle of equal pay for equal work in their negotiations.

## Special Problems of Women Workers

Both male and female workers are exploited, but women workers have particular problems that need special consideration due to their traditional roles

as wives and mothers.

Some of these problems could be resolved within the framework of the capitalist system without seriously threatening its existence as, for example, equal pay for equal work. But there are other problems, directly related to women's position in the family that would seriously threaten the capitalist system itself.

A woman is not really free to enter the labour force and choose a career as long as she remains responsible for the care of children and the maintenance of the household. Any kind of social reorganization that would pose alternate means of caring for children and household tasks would threaten the foundations of the capitalist system. This is because capitalism is based on a particular form of social organization, the nuclear family, that perpetuates the economic dependence of women.

The major function of marriage is child-bearing. Children, as future productive members of society, are the responsibility of society as a whole. But by legally binding together the biological parents of those children, society is relieved of that responsibility. The nourishment, clothing, shelter and medical care of children are performed at the individual cost of the biological parents.

## A Woman's Work is Never done

Primarily responsible for the care of children, the woman also assumes the management of the household — food preparation, laundry, and the janitorial duties of cleaning the house. In general, the woman provides for all the physical needs of the children and the husband/father, freeing him to participate in social production as a member of the work force.

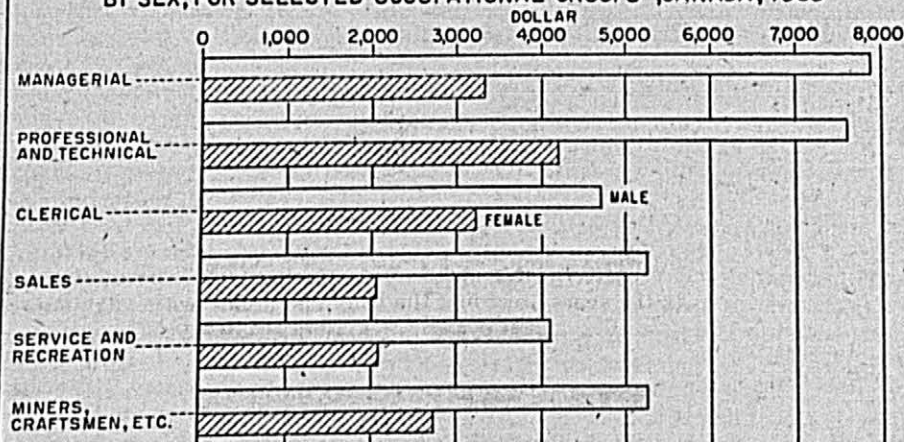
Forced to provide these services for himself, the male worker would undoubtedly be less efficient at his job in terms of the time and energy he would be forced to spend shopping, cooking, cleaning, doing laundry, etc. In this sense, the worker's wife is also working for her husband's employers, although she is not paid for her services.

There are privileged women, just as there are privileged men. Yet at every economic level, women are disadvantaged when compared to men at the same level. In the higher economic brackets, the number of women is very small, and at the lower level of the economic spectrum, women are at the very bottom.

Because of the special problems that women workers have, due to their social role in the family, organizations of women workers has a great deal of political potential.

The only real solution to the problems of women workers is the development of militant organizations that will fight for equal pay, equal opportunity of education and employment, and — ultimately — the abolition of capitalism itself.

AVERAGE EARNINGS OF FULL-YEAR WORKERS\*\* IN THE LABOUR FORCE\*, BY SEX, FOR SELECTED OCCUPATIONAL GROUPS\*\*, CANADA, 1965



\* Individuals in the Labour Force were classified according to their job at time of the survey; individuals not in the labour force at time of survey are excluded.

\*\* Female workers in the occupations transportation and communication, farmers, loggers and fishermen, and labourers are not included as the number of workers is too small for a reliable estimate.

\*\*\* Workers who reported having worked 50-52 weeks.

Source: Dominion Bureau of Statistics, Income Distribution by Size in Canada 1965. Ottawa, Queen's Printer, 1968. Taken from Table 31, p. 44.

Table 7. Percentage Distribution of Individuals in the Labour Force\* by Sex, by Income Groups, and by Average Earnings for Selected Occupational Groups,\*\* Canada, 1965

Income Group	Managerial		Professional and Technical		Clerical		Sales		Service and Recreation		Miners, Craftsmen, etc.	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
Under \$1000	1.2	13.8	1.8	10.9	4.4	15.0	10.2	34.1	11.0	46.6	2.9	23.2
\$1000-\$1999	2.0	14.2	2.4	10.6	5.7	15.1	8.9	31.0	10.0	22.7	5.0	25.6
\$2000-\$2999	4.8	21.5	4.6	13.8	12.7	24.7	8.8	22.3	16.0	21.0	8.5	27.9
\$3000-\$3999	8.1	15.9	8.9	21.9	15.1	28.1	15.2	10.8	20.5	7.7	14.4	15.6
\$4000-\$4999	11.8	18.3	11.1	18.4	22.7	12.5	13.5	0.6	17.9	1.3	21.0	4.8
\$5000-\$5999	14.1	9.4	14.1	12.8	20.5	3.1	13.1	1.0	11.4	0.7	20.5	2.6
\$6000-\$9999	35.6	7.0	39.5	10.9	18.6	1.4	24.4	—	12.7	—	26.2	0.3
\$10,000 and over	22.6	—	17.5	0.7	0.7	0.1	5.9	—	0.6	—	1.5	—
TOTALS	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Average earnings	\$7,501	\$2,987	\$7,133	\$3,549	\$4,255	\$2,617	\$4,682	\$1,477	\$3,462	\$1,278	\$4,682	\$2,027
Average earnings of full-year workers***	\$7,920	\$3,351	\$7,602	\$4,226	\$4,713	\$3,263	\$5,287	\$2,077	\$4,120	\$2,099	\$5,290	\$2,756

\* Individuals in the Labour Force were classified according to their job at time of the survey; individuals not in the Labour Force at time of survey are excluded.

\*\* Female workers in the occupations transportation and communication, farmers, loggers and fishermen, and labourers are not included as the number of workers is too small for a reliable estimate.

\*\*\* Workers who reported having worked 50-52 weeks.

Source: Dominion Bureau of Statistics, Income Distribution by Size in Canada 1965. Ottawa: Queen's Printer, 1968. Taken from Table 31, p. 44.



# 6 Abortion Still a Privilege Not a Right

By Sunny Narod

For many Quebecois who are faced with an unwanted pregnancy, the question is not whether to obtain an abortion, but how.

The Canadian abortion laws were repealed in 1969. Abortions performed in accredited hospitals, subject to the approval of a three-doctor board, are now permitted. However, policy is left to the discretion of the individual hospital and there is nothing to compel it to perform the operation. Abortion policy is decided by "the law of the hospital" — and there is no board of appeal.

The abortion boards are largely made up of middle-aged, middle-class, male doctors and are representative of an occupational group which has historically been dedicated and enforcing and maintaining the status quo. Thus, they are immediately in a biased position, alienated from the background and

needs of the majority of women seeking abortions.

Policy also varies from province to province. In many provinces, such as Ontario where almost one-third of hospitals perform abortions, a therapeutic abortion is relatively easy to obtain.

In Quebec, where the Catholic Church has control over most of the hospital system, times have barely changed since the abortion law repeal. Only a few hospitals will perform abortions in Quebec, and they are all in Montreal. As a result, most of those who need the service are denied access. And the mores of the Church are effectively imposed on all but a small percentage of the populace.

**One alternative: a butcher**

Even if women happen to be within commuting distance from one of the consenting hospitals, scarcity drives up the demands so that long waiting lists further limit abortion availability.

This limited access to safe abortions force many women to seek other alternatives. If they aren't lucky enough to find a sympathetic doctor in Montreal, many find their way to New York, or to butchers and quacks.

But the horror stories do not end with victims of inept impostors. Often then begin within the hospital network. The Daily went to the Abortion Counselling Service at The Women's Place, 3674 St. Lawrence Boulevard, one of the few places that offers abortion counselling in Montreal. One of the counsellors, Susan Mahon, pointed out that facts and statistics about abortions are widely circulated, yet the procedural mechanics of a hospital abortion in Montreal are not.

**Hospital run-arounds**

"Each hospital has a run-around", she said. "Doctors, especially those who don't believe in abortion will string the patient along until it is too late." Younger women are especially taken advantage of. Mahon cited the recent case of a pregnant 14-year-old whose papers were "misfiled" at the Montreal General and were rediscovered when she was 18 weeks pregnant. "If she hadn't been a private patient, she couldn't have gotten an abortion at that point," Mahon said.

It helps to have pull. Many doctors won't do abortions on a public patient. This attitude prevails among some of the most influential doctors in the community. Dr. George Maughan, head of the Department of Obstetrics and Gynaecology at the Women's Pavilion of Royal Victoria Hospital was once quoted as saying he had never dirtied his hands on a public patient. So, a woman who does not have a regular doctor, or who is from out of town, is further obstructed from obtaining an abortion.

The long waits for hospital admittance also complicate matters. The length of pregnancy is

directly related to increasing expense. An estimate of hospital costs for a patient without Medicare was given by Mahon:

up to 12 weeks	\$100-200
12 to 14 weeks	\$200-300
14 to 24 weeks	\$275-550

It can easily cost \$400 or \$500, Mahon indicated. "After a point in time, it becomes a matter of money. After 12 weeks, whether you have several hundred of dollars will determine whether you have a child," she said.

At the Jewish General Hospital, the "run-around" can easily take 6 weeks. "First, you must wait for a doctor's approval — at the Jewish. Next you must wait for a psychiatrist's approval — at the Jewish. Then you must wait for a bed — at the Jewish," Mahon said. All this takes time and time becomes precious. Once the patient passes the 12 week mark, the more the possibility of complications increases.

**Out-clinic abortions better than hospital**

Dr. Henry Morgentaler, arrested for his vocal protests against abortion laws, elucidated the advantages of an out-clinic abortion over a hospital abortion in a speech he delivered in 1973: during a hospital abortion, a general anesthesia is usually administered which contributes to the chances of complications. In an out-clinic, local anesthesia is commonly used and the patient can leave immediately with a minimum of discomfort.

Not only does the reluctance of unsympathetic doctors slow the process of obtaining an abortion and increase the danger and expense, but some others demand "graft" for bureaucratic assistance. Reports of doctors wanting up to \$200 to sign approval papers are common. The Abortion Counselling Service at the Women's Place reports the case of a pregnant woman who paid her last \$70 to an occifical at a Family Planning Unit in return for the address of a

doctor who would give her an abortion. The address turned out to be an empty lot.

**An abortion needn't be traumatic**

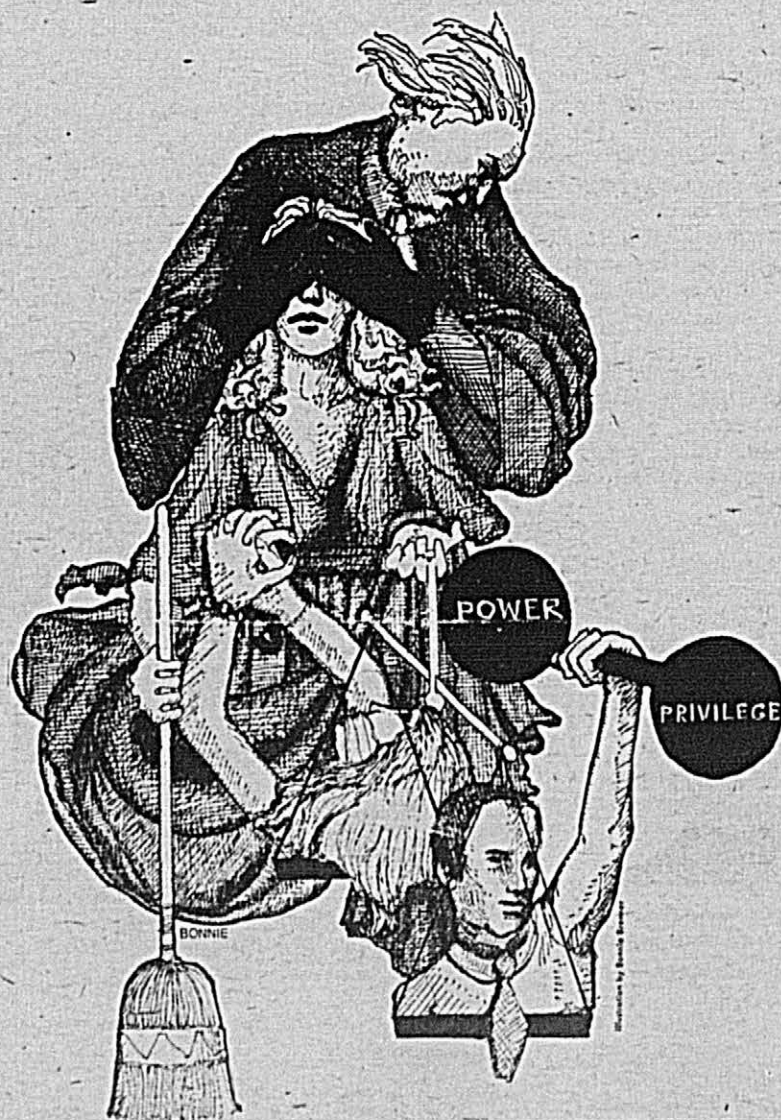
Once in a hospital for an abortion, there is no provision made to help decrease psychological trauma of the experience. Patients are often callously given a bed in the maternity ward. They must await their abortions while other women await their children — a doubly hard burden "as punishment for their licentious ways."

The Abortion Counselling Service is one of the only services that offer women pre-abortion counselling preparation. An abortion does not have to be traumatic and is not necessarily very painful: "The frame of mind can affect physical health — fear can lead to exhaustion and increase vulnerability to infection," according to Mahon.

Some men cannot understand why women would not want children — and some children do not understand why they are not wanted by their parents. A society which forces a woman to complete an unwanted pregnancy is relegating her to a role that is subservient to the procreating of the race and the maintenance of the status quo. Enslaved to the reproductive function, controlled by an unfamiliar process that takes hold and changes her body against her will, she is deprived of her right to control her life.

**Preventive measures necessary**

Many women seeking abortions have not used birth control. This problem is reflective of a social organization which restricts women from knowing about the techniques necessary to protect and control her body. Pregnancy is often caused by inaccessibility to contraceptive devices, lack of information, or ignorance. However, the demand for abortion is only a symptom of a greater problem, and the necessity for widespread preventative measures is apparent.



## The Law is Guilty of Murder

by Nellie Greer

Five hundred people gathered in Ottawa last Saturday for a tribunal to repeal abortion laws and a march on Parliament Hill. Grouped in a downtown high school auditorium, the assembled women heard five hours of testimony from women who had undergone both legal and illegal abortions in the U.S. and Canada.

Dr. Henry Morgentaler, charged with performing illegal abortions in his Montreal clinic, was also present.

After listening to the history since the beginning of Confederation of abortion laws in Canada, the meeting voted that abortion should be removed from the Canadian criminal code.

**Morgentaler idolized**

The tribunal seemed to be set up to glorify Morgentaler. The woman introducing him couldn't praise him highly enough, and described him as a "saviour" to

thousands of Canadian women.

meanwhile Young Socialist cheerleaders set the tone by clapping and chanting pro-Morgentaler slogans on cue. Maybe the high school setting led to this impression, but for a moment, the tribunal seemed more like an interscholastic basketball final than a serious meeting on a very sober issue.

In his speech, Morgentaler dwelt on the suffering he endured as a result of his arrest. He mentioned the great sum of money the revenue department is trying to extract from him.

Morgentaler said the nicest part of his job is seeing a woman leave his clinic bouncing with joy after having received a safe abortion from his skilled hands. Yet he recently announced that he will no longer perform abortions, something he's grown tired of, and he would rather channel his talents elsewhere.

**Horror stories revealed**

What could have turned out to be

an orgy of idolization for the small man in the expensive suit didn't materialize, thanks to the women who gave their personal accounts of the abortions they were forced to undergo under the archaic Canadian law.

Horror stories were piled one on top of another. A dozen women from different social backgrounds gave intensely private testimonies of brutal encounters at the hands of quacks and respected members of the Canadian medical profession.

There was a great feeling of unity in the hall as these women spoke; many women could identify with the speakers for they also had experienced moral chastisement and degradation from paternalistic doctors. Some of the women who spoke were bitter. Many have suffered serious internal injury resulting from botched abortions.

Many Canadian women have died at the hands of charlatans. Still, the government refuses to face the reality of the situation and repeal the abortion laws.



Daily photos by Muckie Zimmerman



by Joan Shields

The Montreal Women's Place is the city's largest English-speaking feminist centre. The majority of women who use the centre go there for abortion counselling, but activities also range from dance classes to consciousness raising groups. It's located at 3764 St. Laurent and has been in operation for nearly a year.

Women's centres have been established in most major Canadian cities since the surge of interest in feminism swept across the continent in the late 1960's. Through these centres women, often housewives with young babies, could get out of the home for a few hours a week to discover women who want to talk about women's roles in society and the problem of alienation women feel with members of their own sex.

## "The Woman's Place" is Outside the Home

Using feminist centres as an outlet, women could channel their talent and creativity into projects that benefit women in the community. Career counselling, self-help clinics, and rape crisis centres are an example of the ambitious undertakings that take place in women's centres across Canada.

Most important, a women's centre should be a place that enables women to talk out problems together, to seek encouragement, and to gradually grow more politically aware. The women who staff the centre should be supportive of all women, so that together they can examine themselves in terms of the roles they occupy in our male-dominated society.

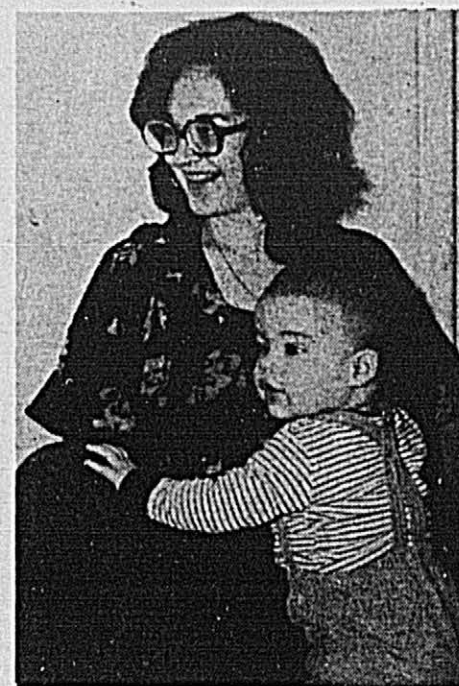
The Montreal Women's Place fails miserably in providing a warm and sympathetic centre for women. A handful of overworked staffers do many hours of abortion counselling in a day. It's an emotionally exhausting job, where you must talk to a nervous stran-

ger about the very intimate details of her private life. After hours on end of such a draining sort of job, a staffer can understandably become irritable.

The staffers at the Women's Place are so tense and involved in their own problems that they can't even begin to extend help to women outside the realm of abortion counselling. What is more damaging, the intensity of their work leads them to lose perspective of the world around them, and they become highly critical of women who don't share their beliefs.

The Women's Place suffers from a lack of cohesion. Little collectives spring out from the centre, but there are no weekly meetings where a large group of women can get together and experience a "Sisterhood is Powerful" feeling. To provide some continuity a newsletter is published, but it sometimes can't be distributed for lack of funds.

The Women's Place expanded its services without adequate provision having been



At The Woman's Place

made for a calm and responsible woman to oversee the technical management of the centre. The women who staff it would be better to limit their efforts to abortion counselling and either discontinue their other activities or let other women develop the centre as a more congenial and inviting place.

The Women's Place serves as a reminder that the feminist movement in Montreal is on pretty rocky ground. It inspires pity at best, and pity isn't something that will make the women's movement strong.

## What did Alice B. Toklas and the Amazons have in common?

by Deb Thomas

The term "lesbian" originated in one of the earliest recorded instances of open femal homosexuality—the Greek island of Lesbos, where the lyric poet Sappho and her followers lived. There has been relatively little else recorded in the archives of the earth's history about societies where lesbianism was accepted or about famous women who were lesbians.

There were of course, the ancient Greek priestesses of the moon goddess Artemis (Diana, the huntress), the Amazons, who were known to have lesbian relationships among their ranks quite frequently.

And there was also a tribe near what is presently the Amazon River that was lesbian in orientation. It is believed that the river itself may have been named after them by that Spanish fellow who discovered it. They mated with captured men in a sort of ritual and kept only the female offspring. Much like the Greek Amazons, they were savage warriors and hunters, feared by the male-dominated tribes nearby. I am not of course suggesting this sort of thing as a viable alternative to the present lifestyle of the average modern lesbian—but only because I'm basically non-violent.

In more modern times, there was the Swedish Queen Christina (circa 16th or 17th century) who abdicated her throne because she knew she would not produce an heir. She then donned male attire and spent the rest of her days travelling through Europe. She was quite accepted among the elite intellectual circles, though she was probably regarded as somewhat eccentric.

And there is, as everyone knows, Gertrude Stein and her "companion" Alice B. Toklas (the creator of those famous brownies). They lived together for the



better part of their lives—and I emphasize the word "better." There were various others who travelled in the same circles who were also lesbians—Djuna Barnes (author of "Nightwood" and the "Ladies' Almanac"), Lady Una Troubridge, and Radclyffe Hall (author of "Well of

Loneliness"—a lesbian novel).

Of course, there were numerous others whose histories are buried somewhere—who have never been known. Perhaps when the complete history of the earth is someday written, the many lesbians of the past and

present will finally get their due recognition.

Next week, in an article on lesbianism, we will deal more with specifics—what's happening in the gay women's movement in general, and particularly what's happening in Montreal.



# Women and Health

## Complaints and Disorders

Complaints and Disorders: The Sexual Politics of Sickness

Barbara Ehrenreich and Deidre English  
Women's Press, Toronto [\$1.50]  
adapted from Liberation News Service

Medical science has been one of the most powerful sources of sexist ideology in our culture. Justifications for sexual discrimination must ultimately rest on the one thing that differentiates women from men: their bodies. Theories of male superiority ultimately rest on biology.

Complaints deals with the medical system and ideology from 1865 to 1920 and how it applied to women.

The authors focus separately on women of the upper and upper-middle class, and on working class women. And they are clearer about the effects of the medical system as it applied to affluent women (probably because wealthy women were more directly affected by the medical system). In addition, Ehrenreich and English explore the ambiguities of the early public health reform movements directed—often by wealthy women—at the poor.

The following is a summary-review of *Complaints* mostly excerpted directly from the 94 page pamphlet.

Affluent women lived lives of enforced leisure. The majority of upper and upper-middle class women had little chance to make independent lives for themselves; they were financially at the mercy of their husbands and fathers. They had to accept their roles—outwardly at least—and remain dutifully house-bound, white-gloved and ornamental.

### "Female invalidism"

This boredom and confinement fostered a cult of "female invalidism" that began in the mid-nineteenth century and didn't fade until the late 1910's. Sickness was an integral part of upper and upper-middle class female culture and made these women dependent for their very survival on both doctor and husband.

Women at that time did in fact face certain risks that men did not. Child-bearing, for instance, was much more dangerous then than now. In 1915, the first year for which national figures were available, 61 women died for every 10,000 live babies born, and compared with 2 per 10,000 today. Maternal mortality rates were no doubt even higher during the nineteenth century and without contraception a woman could expect to face the risks of child-birth repeatedly.

In 1900, there were 173 doctors per 100,000 population in the United States, compared with 50 per 100,000 today. It was in the interest of doctors to cultivate the illnesses of their wealthy patients

with frequent home visits and drawn-out treatments. Some women saw through this, and Dr. Mary Putnam Jacob wrote in 1895:

*"I think, finally, it is the increased attention paid to women, and especially in their new function as lucrative patients, scarcely imagined a hundred years ago, that we find explanation of much of the ill health among women, freshly discovered today."*

The underlying medical theory of women's weakness at that time rested on what doctors considered the most basic physiological law: "conservation of energy." According to the first postulate of this theory, each human body contained a set quantity of energy that was directed from one organ or function to another. This meant that you could develop an organ or ability only by drawing energy away from the parts not being used and developed.

The second postulate of this theory—that reproductivity was central to a woman's biological life—gave the reproductive organs almost total control of the whole woman.

Since reproduction was woman's purpose in life, doctors agreed that women should concentrate their physical energy inward, toward the womb. Doctors and educators were quick to counsel that, for women, higher education would be physically dangerous. Too much development of the brain, they counseled, would atrophy the uterus. In addition, doctors found uterine and ovarian "disorders" behind almost every female complaint.

### Behaviour modification

Treatments were aimed at altering female behavior. One, used to treat many problems diagnosed as "nervous disorders," was based on isolation and uninterrupted rest. Passivity was the main prescription, along with warm baths, cool baths, abstinence from animal foods and spices, and indulgence in milk and puddings and cereals. As a Dr. Dirix wrote, "all forms of mental excitement were to be perseveringly guarded against."

Doctors also took the surgical approach. Since a woman's entire personality was supposedly dominated by her reproductive organs, then gynecological surgery was the most logical solution to any problem. Removal of the clitoris was practiced and more widely, removal of the ovaries: "female castration."

Patients were often brought in by their husbands who complained of their unruly behavior. When returned to their



husbands, they were "tractable, orderly, industrious and cleanly," according to Dr. Robert Battey of Rome, Georgia, in 1872.

Of course the very threat of surgery was probably enough to bring many women into line. In fact the medical attention directed at these women amounted to what may have been a very effective surveillance system. Doctors were in a position to detect the first signs of rebelliousness, and to interpret them as symptoms of a "disease" which had to be "cured."

### Working class women

Working class women were in an entirely different situation. Crowded, poor living conditions were a fertile breeding ground for typhoid, yellow fever, TB, cholera and diphtheria. While sickness, exhaustion and injury were routine in the life of the working class woman, a day's absence from work could cost a woman her job.

Two women who worked in the garment industry recall, "We only went to work from work, and from work to bed again... and sometimes if we sat up a little while at home we were so tired we could not speak to the rest and we hardly knew what we were talking about. And still, there was nothing for us but bed and machine."

While there was no great public outcry about the health of poor women, there was a great deal of upper and upper middle class concern about what the poor were doing to the "health" of the cities. Disease was invariably seen as foreign in origin, imported on immigrant ships and bred in immigrant slums. While it was true that the rates of infectious diseases were higher among the poor, the affluent frequently used a fear of germs to express their fear of the poor.

Working class women, often em-

ployed as household servants in the homes of the rich, were regarded as potentially "sickening". "If anything was missing, like a piece of silverware servants must have taken it. If anyone in the family got sick, you naturally suspected servants of carrying something," according to one survivor of the early twentieth century.

As the health of the poor posed a threat to the upper classes, the public health movement and birth control movement arose, both drawing heavily on the energies of upper and upper-middle class women. Although these movements obviously brought progressive changes, both mobilized large numbers of wealthy women in a way which solidified their relationship to working class women—not as sisters but as uplifters.

### "Reformers" against "problems"

The issue of health—female health and family health—which potentially could have united women of different classes, now divided them into "reformers" on the one side and "problems" on the other. Upper-middle class women did not turn against the medical profession that had imprisoned them and rejected poor women. They did not unite with poor women to create a movement which could demand a single standard of health care for all women. Instead they allied themselves with doctors against the poor.

Complaints ends with some thoughts on the situation today.

*"We can only marvel at the endless plasticity of a medical 'science' that can adjust its theories for age, sex or social class depending on the needs of the time... What is amazing about medical 'science' as it relates to women is that the theories change so neatly to fit the needs of the dominant male ideology."*



Nursing, the workplace extension of women's roles as wives and mothers, is the most recent development in the history of medical "professionalism." Men are the doctors and women their companions—as nurses. This article from "Witches, Midwives and Nurses" traces the history of women's involvement in the healing arts and men's attempts to close the profession to women. Barbara Ehrenreich and Dierdre English wrote this short history; the *Daily* found it in the *Ontarian*.

Women have always been healers. They were the unlicensed doctors and anatomists of western history. They were abortionists, nurses and counsellors. They were pharmacists, cultivating healing herbs and exchanging secrets of their uses. They were midwives travelling from home to home and village to village. For centuries women were doctors without degrees, barred from books and lectures, learning from each other, and passing on experience from neighbour to neighbour and mother to daughter. They were called "wise women" by the people, witches or charlatans by the authorities. Medicine is part of women's heritage, their history, their birthright.

Today, however, medicine is the property of male professionals. Ninety-three percent of the doctors in the US are men; and almost all the top directors and administrators of health institutions. Women are still in the overall majority—70 percent of health workers are women—but they have been incorporated into an industry where the bosses are men. They are no longer independent practitioners, known by their own names, for their own work. They are for the most part, institutional fixtures, filling faceless job slots: clerk, dietary aide, technician, maid.

The suppression of women health workers and the rise to dominance of male professionals was not a "natural" process, resulting automatically from changes in medical science, nor was it the result of women's failure to take on healing work. It was an active takeover by male professionals. And it was not science that enabled men to win out: the critical battles took place long before the development of modern scientific technology.

### Witches

The age of witch-hunting spanned more than four centuries (from the fourteenth to the seventeenth century) in its sweep from Germany to England. It was born in feudalism and lasted—gaining in virulence—well into the "age of reason". The Witch-craze took different forms at different times and places, but never lost its essential character; that of a ruling class campaign of terror directed against the female peasant population. Witches represented a religious, political and sexual threat to the Protestant and Catholic Churches alike, as well as to the state.

Two of the most common theories of the witch-hunts are basically medical interpretations, attributing the witch craze to unexplainable outbreaks of mass hysteria. One version has it that the peasantry went mad. According to this, the witch craze was an epidemic of mass hatred and panic cast in images of a blood-lusty peasant mob bearing flaming torches. Another psychiatric interpretation holds that the witches themselves were insane.

But in fact, the craze was neither a lynching party nor a mass suicide by hysterical women. Rather, it followed

# Women Healers Doctors Without Degrees

well-ordered, legalistic procedures. The witch-hunts were well-organized campaigns, initiated, financed and executed by Church and State.

The witch-healers methods were as great a threat (to the Catholic Church, if not the Protestant) as her results, for the witch was an empiricist; she relied on her senses rather than on faith or doctrine. She believed in trial and error, cause and effect. Her attitude was not

study, medicine, and licensing laws were established to discredit the better off, more educated women-healers. In trials they were convicted on the grounds that as women they dare cure at all.

By the 14th century male doctors had won a clear monopoly over the practice of medicine among the upper classes (except for midwifery). They then turned their attack on the great mass of female

healing roles started later than in England or France, but ultimately went much further. There is probably no industrialized country with a lower percentage of women doctors than the U.S. today. England has 24 percent; Russia has 75 percent; the U.S. has only seven percent. By the turn of the century medicine here was closed to all but a tiny minority of necessarily tough and well-heeled women. What was left was nursing, and this was in no way a substitute for the autonomous roles women had enjoyed as midwives and general healers.

In 1800, the U.S. was ripe for the development of a full-fledged "medical profession." The majority of practitioners constituted anyone who could demonstrate healing skills.

But a growing number of formally trained doctors began to take great pains in distinguishing themselves from the host of lay practitioners.

The lay practitioners were undoubtedly safer and more effective than the "regulars." They preferred mild herbal medication, dietary changes and hand-holding to heroic interventions. Maybe they didn't know any more than the "regulars," but at least they were less likely to do their patients harm. Left alone, they might have well displaced the "regular" doctors with even middle class consumers it time. But they didn't know the right people. The "regulars," with their close ties to the upper class, had legislative clout. By 1830, 13 states had passed medical licensing laws outlawing "irregular" practice and establishing the "regulars" as the only legal healers. This early grab for medical monopoly inspired mass indignation in the form of a radical, popular healing movement which came close to smashing medical elitism in America once and for all.

### Popular Health Movement

The Popular Health Movement of the 1830's and the 40's is usually dismissed in conventional medical histories as the high-tide of quackery and medical cultism. In reality it was the medical front of a general social upheaval.

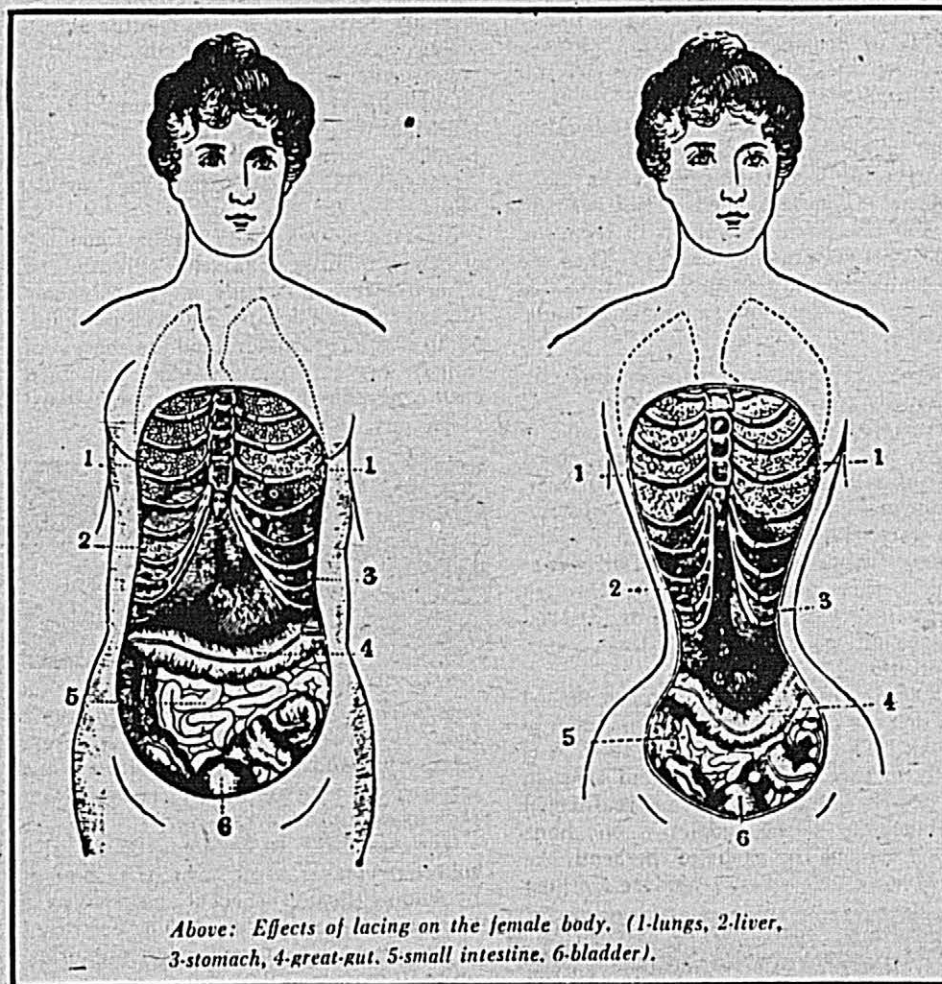
The Movement was a radical assault on medical elitism, and an affirmation of the traditional people's medicine. "Every man his own doctor," was the slogan of one wing of the movement, and they made it clear that they meant every woman too. The "regular" licensed doctors were attacked as members of the "parasitic, non-producing classes," who survived only because of the upper class' "lurid taste" for calomel and bleeding.

The peak of the Popular Health Movement coincided with the beginnings of an organized feminist movement and the two were so closely linked that it's hard to tell where one began and the other left off. The Health Movement was concerned with women's rights in general, and the women's movement was particularly concerned with health and with women's access to medical training.

At its height in the 1830's and 40's, the Popular Health Movement had the "regular" doctors—the professional ancestors of today's physicians—running scared. Later in the nineteenth century, as the grassroots energy ebbed and the Movement degenerated into a set of competing sects, the "regulars" went back on the offensive. In 1848, they pulled together their first national organization, pretentiously named the American Medical Association (AMA).

In the late 19th century, the women's "health movement" began to dissociate itself from its Popular Health Movement past and to strive for respectability.

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Above: Effects of lacing on the female body. (1-lungs, 2-liver, 3-stomach, 4-great-gut, 5-small intestine, 6-bladder).

religiously passive, but actively inquiring. She trusted her ability to find ways to deal with disease, pregnancy and childbirth—whether through medications or charms. In short, her magic was the science of her time.

### Professional Medicine Entrenched

Meanwhile the ruling classes were cultivating their own breed of secular healers—European medicine became firmly established as a secular science and a profession that excluded women.

Confronted with a sick person, the university-trained physician had little to go on but superstition. Bleeding was a common practice, especially in the case of wounds. Leeches were applied according to the time, the hour, the air, and other similar considerations. Medical theories were often grounded more in "logic" than in observation. Incantations and quasi-religious rituals were thought to be effective. A frequent treatment for leprosy was a broth made of the flesh of a black snake caught in a dry land among stones.

Universities were closed almost without exception to women wishing to

healers, the witches. The partnership between Church, State and medical profession reached full bloom in the witch trials. The doctor was held up as the medical "expert" giving an aura of science to the whole proceeding. The Church explicitly legitimized the doctors' professionalism, denouncing non-professional healing as equivalent to heresy: "If a woman dare to cure without having studied she is a witch and must die." (Of course, there wasn't any way for a woman to study.) Finally, the witch craze provided a handy excuse for the doctor's failings in everyday practice: anything he couldn't cure was obviously the result of sorcery skills.

Such was the state of medical "science" at the time when witch-healers were persecuted for being practitioners of "magic". It was witches who developed an extensive understanding of bones and muscles, herbs and drugs, while physicians were still deriving their prognoses from astrology and alchemists were trying to turn lead into gold.

### Male takeover

in the U.S. the male takeover of



# Women and Child Care in China



Women and Child Care in China  
by Ruth Sidel  
Penguin Books

by Bonnie Price

In 1971, Ruth Sidel, an American woman long interested in day care for the pre-school child and woman's role in society, visited China with her physician-husband. The observations she made during that three-week visit are recorded in a book that succeeds where most other accounts of life in China fail: she manages to make the Chinese "experiment" understandable to Western readers without distorting the Chinese position.

Sidel's description of childcare and the role of women in Chinese society stands in implicit contrast to Western institutions and ideology. Women and Child Care in China offers no lessons; it simply explores the Chinese approach and attempts to explain why it is different from our own. The reader draws his own conclusions.

Sidel's account is surprising and provocative to Western readers accustomed to the unsympathetic coverage of China in the press. Page by page, the reader's misconceptions about China are gently uprooted. As Sidel herself admitted:

*"We expected to see a poor country with some of the usual signs of poverty—teeming cities with beggars in the streets. We expected to see a country with a strong military presence, marching men, and a highly visible army. And we expected to see and be alienated by a strong Mao cult whose central purpose is the glorification of the Chairman."*

*What we found was a poor country without beggars. People go about their daily work with a purpose and even a sense of mission. It is a country where the basic necessities are provided but in which there are still few material conveniences and people work very hard, particularly in the countryside."*



Sidel tells us that in China women's clothing is "purely functional, designed to cover and protect, not to delineate or arouse. Women wear baggy pants, generally either navy blue or grey, a white blouse, and a simple button-up-the-front jacket—all loose-fitting."

The Chinese woman wears no make-up,

no wedding rings or other jewelry. She is generally addressed by her maiden name or "comrade," not Miss or Mrs. There is no prostitution and no advertising with sexual themes.

In 1971, 90 per cent of the women in China worked side-by-side with men as fruit pickers, textile workers, scientists, medical workers, welders, electrical workers, oil-well operators, and members of the militia. Today over 50 per cent of China's medical students, for example, are women.

In only 22 years then, China has transformed her women from "nearly slaves" to people who, as Mao puts it, "holds up half of heaven." How did this phenomenal change come about?

The key factor was political education which taught the Chinese women and men to unify for a better society. As Sidel explains, "Chinese women do not seem to see the liberation of women in terms of conflict between men and women. They see the conflict in their society rather as one between new ideas and remnants of feudal thinking."

These "remnants" are overcome by continually reinforcing education and practice with each other.

The way the Communists eradicated prostitution is exemplary of this approach: "Following Liberation, houses of prostitution were closed and jobs found for the women. They were provided with free medical care and encouraged, through 'Speak Bitterness' sessions, to understand the conditions that led them into prostitution."

China's effort to equalize women means that there is no overt sexuality in Chinese society. No sex? To a Westerner, the idea is nearly inconceivable. Sidel found that an absence of sexual distinctions reaffirmed the humanity of the people: "...one finds oneself noticing the shape of the head, the cheekbones, skin colour, because clothing



provides no clues to individuality. Rather than feeling oppressed by the similarity of Chinese clothing, I soon felt overdressed and began myself not to wear jewelry."

Sidel follows these observations with some interesting speculations: Is outward sexuality necessary for a healthy and enjoyable sex life? Must sexuality be emphasized in all aspects of life, can't it be a private thing between two people? We can go further and wonder if the Western, particularly the American, emphasis on outward sexuality may not interfere with one's innermost sexual feelings, displacing and obscuring them. We were told by a German physician who has lived in China for thirty years and is now a Chinese citizen that the Chinese attach no sinful feelings to sex, that sex is regarded as a natural function—but a private one. There is, of course, no profit to be made under Chinese Communism by exploiting sex. How much have our sexual attitudes in the West been influenced by commercial exploitation of sexuality? Have we perhaps accepted the advertising man's dream as reality?

Birth control is widely practiced in China. The Chinese have been told, Sidel says, that "limiting the number of children will help China, and helping China is something they want to do." Local health workers disseminate information about the various methods of birth control available. The final decision about birth control is left to the family.

Sidel tells us that all women in China receive pre-natal care. Trained para-medical personnel generally conduct monthly checkups until the seventh month, twice monthly during the eighth month, and at least once weekly in the last month. "In the countryside we were told everywhere that childbirth is at home, attended by a midwife; in the city, that it is in the hospital, with a doctor in charge." Anesthesia is never used for normal deliveries.

Sidel discovered that China is a country of happy children. The schoolchildren she observed were invariably energetic, cheerful, sharing, self-reliant, and well-disciplined. In an effort to understand the success of China's day care centres Sidel examined each ingredient of their educational philosophy.



*"The Chinese are attempting to fashion a new human being who will identify with those in the society, who will integrate intellectual labour and physical labour, and who will be motivated by altruism rather than by self-interest."*

The best way to imbue children with collective ideas is, according to the Chinese, by sending them to school at an early age to work with other children. About 50 per cent of China's pre-schoolers attend nurseries; up to 80 per cent attend kindergarten.

The virtue of the nuclear family is one of the mainstays of Western civilization. The West holds that the best children are those raised in a loving family environment. Deviating from her theme a bit, Sidel explores Western assumptions about child-rearing.

The myth has grown up in the United States that the best mothering is one-to-one, or each mother caring for her own children. This belief is starting to be questioned from the point of view of the mother who is often angry, depressed, or bored at home, and from the point of view of the child who is not getting sufficient stimulation from other children and upon whom the burden of performance is great because through him the mother performs.

Teachers in Chinese day care centres are chosen for their patience and ability to work with children. They generally have no special training beyond a thorough understanding of the Chinese political system and the principles that make it work. Children all over China are taught the same value-system (a Communist one)—belief in the goodness of man, the value of manual labour, and the importance of the group and the individual's responsibility to the group. This unified value-system is accepted throughout China and is the secret of China's success.

The training and disciplining of Chinese children, Sidel says, is accomplished through example and social pressure, never by corporal punishment or scolding.

*We never saw an adult become angry with a child while we were in China. We saw a few children cry, we even saw a few children misbehave, but this never occasioned anger in an adult. The adult spoke quietly to the child, patting him to reassure him, and indicating with a word or pressure of the hand or arm the direction his behaviour or his body should take. Discipline was a combination of gentle admonition and encouragement: a pat on the shoulder and a smile combined to alter the behaviour.*



Westerners teach their children about a world as they would like it to be. The Chinese, instead, hand down the "values, ideas and premises of the larger society... without diluting or sugar-coating." As she does in the rest of the book, Sidel explains the Chinese rationale for this in a way that shows a special sensitivity to the values of the Western reader: "Though some aspects (of Chinese education), such as militarism, may be jarring to Western visitors, the attitudes of protecting the motherland, defending the country against war, supporting third-world nations in spirit, and the determination to liberate Taiwan are directly reflective of China's current policies and are therefore part of the children's education."

Women and Child Care in China is fascinating. In only 200 pages, every assumption the West holds concerning women and children is called into question. Sidel doesn't undermine the Western reader, though. Instead she provokes. The book's conclusion exemplifies the spirit in which Sidel wrote:

*"The Chinese constantly say that they cannot export their form of liberation for women or their form of pre-school child care. What will liberate women in their*



*society may not be meaningful in another society; the system that provides adequate care for children in China may not work elsewhere. But some of their principles may be useful in our society.*

*"Like the Chinese, we must search out whatever in our past can enhance our future. We must find techniques which are constant with our cultural heritage and mesh them with our goals for a future society. Only if we are open to change and willing to relate to each other in new ways can we assure the optimum development of each human being—man, woman, and child—and of our society."*



# The Oppressed Majority: Children

by Linda Feldman

Are children an oppressed majority? Long after women's liberation emerged in radical and radical chic circles, this question was raised. In a way, this is surprising, considering the social and biological link between women and children.

However, childhood has been one of the most protected myths of the twentieth and nineteenth centuries. Consequently, it is not surprising that only recently people began to realize childhood might be a socially structured institution.

The arguments for considering children oppressed rest on historical and social considerations. Until the middle ages, childhood virtually did not exist. Children were integrated into adult society as much as possible — and as soon as possible. Then, childhood began to evolve along class and sexual lines. It moved from the privileged class down to the middle class in the last century, and extended from sons to include daughters.

In our time and society, childhood has become comprehensive and lengthy. Adolescence and young adulthood have joined infancy and childhood proper in marking the period in a person's life where he or she cannot act on a responsible and credible basis, (credible to adults, that is), in society.

The social reasons for considering children oppressed rest on the pariah-type existence children lead. Their appearance, clothing, food preferences, games and vocabulary exhibit marked differences from those of adults. Commercial interests exploit and try to expand these differences.

The school exposes children to a socializing process which stresses discipline and obedience over creativity. In addition,

parents often present their offspring with a list of expectations they are supposed to fulfill. Growing up then becomes a joyless process rather than the "idyllic" period parents wistfully imagine. This is reflected in the wish many children have to be grown up.

Using the term "oppression" in regards to childhood is an extremely sensitive question: wherein does the oppression lie? To say that anything contravening a child's will is oppression would be an absurd definition. If society is to continue, the socialization process must begin in childhood.

The oppression lies in the child's economic dependency and vulnerability to a socializing process he or she cannot control or influence. School is not only disciplinary: in our society it is also compulsory, and reflects class interests and values. Unlike adults, children rarely organize themselves or protect themselves against the social demands put on them. "Society" sees in rebels not organized resistance, but individual "problem" children, or at worst, juvenile delinquents.

Childhood is a necessary institution in our society. First, through the education process it provides people with basic reading and mathematical skills necessary for jobs. Second, it provides a work force whose members readily submit to authority. Third, it assures the propagation of a bourgeois value system.

The extended childhood as a social institution has its roots in economic conditions. Too many people competing for a set number of jobs would drive the price of labour so far down that the motivation to work would be destroyed. The price of

goods would be beyond reach. Also maintaining an unemployed worker on the public payroll is more expensive than having a child supported at home by working parents. Thus, childhood is economical.

To some extent, the child serves as an object of parental frustrations and aggressions that might otherwise be directed against the dominant social class. Children are physically vulnerable, and the increased number of battered children appearing in courts shows they are the brunt of their parents' alienation from society. Children are thus a "safety valve" because they divert class-based hostilities.

Where does the legitimate basis for childhood lie and how can oppression of children be avoided? The basis for childhood is the socialization process.

Lack of experience and factual knowledge does not mean that children cannot reason. Yet the conversations of many adults with children belie this fact.

Parents try to maintain a false innocence in their children out of the wish to keep them from entering a grown-up world from which the parents feel alienated. The attempt is, of course, futile; the day comes when the law, if not the parent, sees the child as a responsible being. Keeping children from developing because of this social antipathy is violence directed at a child's intellectual and mental integrity rather than against the society which makes adulthood unbearable, and childhood seem mythically heavenly.

Changing the nature of childhood involves changing the nature of social relations. This became evident at the

beginning of the century, when the women's suffragette movement was spreading. Up to then children were regarded as "incarnates of the devil, who should be 'see and not heard.'" The pseudo-independence the women gained was matched by a pseudo-liberation of children. Both were able to move about more freely, and express themselves more openly. But the social system and values which held women in check also restrained children.

For a start, people could stop treating children as overgrown, house-trained pets. For another, adults could learn to talk to children on a serious level. Children have problems and minds, as well as imaginations, and these should be recognized and acknowledged.

Children should learn, at school age, to read and think critically rather than accept passively everything they are taught. In addition, parents should go over text books with children and point out fallacies. Creativity should be encouraged, and the reasons behind rules pointed out. Much of this has already been said many times; very little has been put into effect.

Adults should also think about their own behaviour towards children: what conceptions do they hold and why? How do they act towards children and how should they be acting? But even if individual treatment of children could be changed from subject-ruler to egalitarian relationships, the repressive nature of the social system would still hinder the child. In the final analysis, freeing the child from parental and social expectations and limitations, means freeing him — and every one else — from the present social structure in which he lives.

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Members of irregular sects were purged from the faculties of women's medical colleges. Female medical leaders such as Elizabeth Blackwell joined male "regulars" in demanding an end to lay midwifery and a "complete medical education" for all who practiced obstetrics. All this at a time when the "regulars" still had little or no "scientific" advantage over the sect doctors or lay healers.

## Lucky coincidence

Though no longer faced with organized opposition (they could not claim to control any special body of knowledge), the professional victory of the regulars was only made tangible through a lucky coincidence. Science and ruling class support became available about the same time, the turn of the century.

French and especially German scientists brought forth the germ theory of disease which provided, for the first time in human history, a rational basis for disease prevention and therapy.

Meanwhile the U.S. was emerging as the industrial leader of the world. Fortunes were ruthlessly built. The Rockefeller and Carnegie foundations appeared in the first decade of the 20th century. One of the earliest and highest items on their agenda was medical "reform", the creation of a respectable, scientific American medical profession.

Naturally the money to set up such institutions as John Hopkins was firmly behind the scientific elite, of the "regular" doctors, leaving the smaller, poorer schools (often schools for blacks and women) to close. Medicine was

established once and for all as a branch of "higher" learning, accessible only through lengthy and expensive university training.

## Midwives: the last holdout

Medicine had become a white, male, middle-class occupation. The doctor had become the "man of science"—beyond criticism, beyond regulation, very nearly beyond competition.

All that was left was to drive out the last holdout of the old people's medicine—the midwives. In 1910, about 50 percent of all babies were delivered by midwives—most were blacks or working class immigrants. Potential profits for "professional" obstetricians were going down the drain.

Publicly, however, the obstetricians launched their attacks on midwives in the name of science and reform. Midwives were ridiculed as "hopelessly dirty, ignorant and incompetent."

A truly public-spirited obstetrical profession would have been able to make the appropriate preventative techniques known and available to the mass of midwives. This is in fact what happened in England, Germany and most other European nations: Midwifery was upgraded through training to become an established, independent occupation.

But the American obstetricians had no real commitment to improved obstetrical care. In fact, a study by a John Hopkins professor in 1912 indicated that most American doctors were less competent than the midwives.

Under intense pressure from the medical profession, state after state passed laws outlawing midwifery and restricting the practice of obstetrics to doctors. For poor and working class

women this actually meant worse—or no—obstetrical care. For the new, male medical profession, the ban on midwives meant one less source of competition. Women had been routed from their last foothold as independent practitioners.

## Enter Florence Nightingale

The only remaining occupation for women in health was nursing. Nursing had not always existed as a paid profession—it had to be invented. Credit for the invention of nursing goes to a small handful of upper class women reformers whose prime interest was not in improving opportunities for women but in improving hospital conditions. In the view of nursing leaders like Florence Nightingale, the filthy and archaic hospitals of the time needed "a woman's touch". The "Nightingale nurse", who set the pattern for nursing education in this country as well as England was conceived as the embodiment of "femininity" as defined by Victorian society.

For all the glamorous "Lady with the lamp" imagery, nursing at the time involved little more than household drudgery, with the patriarchal husband replaced by the lordly doctor. But just as the late nineteenth-century women's movement had not opposed the rise of medical professionalism, it did not challenge nursing as an oppressive female role.

Women have not been passive bystanders in the history of medicine. The present system was born in and shaped by the competition between male and female healers. The medical profession in particular is not just another institution which happens to discriminate against women. It is a

fortress designed and erected to exclude women. This means that the sexism of the health system is not incidental, not just the reflection of the sexism of society in general or the sexism of individual doctors. It is historically older than the medical science itself; it is deep-rooted, institutional sexism.

## Professionalism, sexism, elitism

Professionalism in medicine is nothing more than the institutionalization of a male upper class monopoly. We must never confuse professionalism with expertise. Expertise is something to work for and to share; professionalism is—by definition—elitist and exclusive, sexist, racist and classist.

The oppression of women as health workers today is inextricably linked to their oppression as women. Nursing, their predominant role in the health system, is simply a workplace extension of their roles as wife and mother. The nurse is socialized to believe that rebellion violates not only her "professionalism" but her very femininity. This means that the male medical elite has a very special stake in the maintenance of sexism in the society at large. Doctors are the bosses in an industry where the workers are primarily women. Sexism in the society at large insures that the female majority of the health workforce are "good" workers—docile and passive. Take away sexism and you take away one of the mainstays of the health hierarchy.

What this means is that in the health system there is no way to separate worker organizing from feminist organizing. To reach out to women health workers as workers is to reach out to them as women.



Women in Prison  
Kathryn Watterson Burkhart  
Doubleday and Company [\$10]

by Sharon Krebs

Kathryn Watterson Burkhart has never done time. Maybe a night or two, or a couple of days locked up as a special privilege at one of the more progressive institutions she visited in the course of writing *Women in Prison*. But she has nursed an anger toward the American penal system ever since she did a series on rape for the *Fort Lauderdale News* in 1969.

For that story she interviewed a convicted rapist in the Broward County Jail and realized that, for him, she was the first stranger he could tell his story to. She found him open, honest, and the victim of a racist frame-up.

She also found that "the layers of my defenses against knowing what really goes on as a matter of daily course in the criminal justice system and in jail were ripped off one by one."

Before she left Broward County Jail, she asked to be allowed to spend some time in the women's section as an inmate, but was granted only one day as a reporter.

*I chose the day—and that day was enough. I was led in through five locked doors to a small inner sanctum. I became less determined about my assignment and more and more terrified as the key turned in each lock behind me. I was even more shaken by the grim, hard faces of the black and white women I saw packed together in crusty crowded cells—some sixty women in two cell blocks seemingly not big enough for twenty.*

*It was only after I was put inside the cell block that the receptiveness of the individual women melted my fear. They were delighted to have an opportunity to talk about the conditions they lived in—and were amazed that I had gotten in. They were like women I have known all my life. Just folks. They put me at ease and I became increasingly comfortable with familiar banter and old street talk....*

*When I walked out of the jail that evening I was numb. I was overwhelmed with seeing the sky, touching a palm tree, breathing fresh air. I sat down in the grass outside the courthouse, awed by the earth. It was only then I realized what a totally isolated and controlled world I had just been in—how there had been no windows, no trace of outside world inside those concrete walls. I was so overwhelmed that I never wrote an article about the experience. I was too confused, too angry to make sense out of it all.*

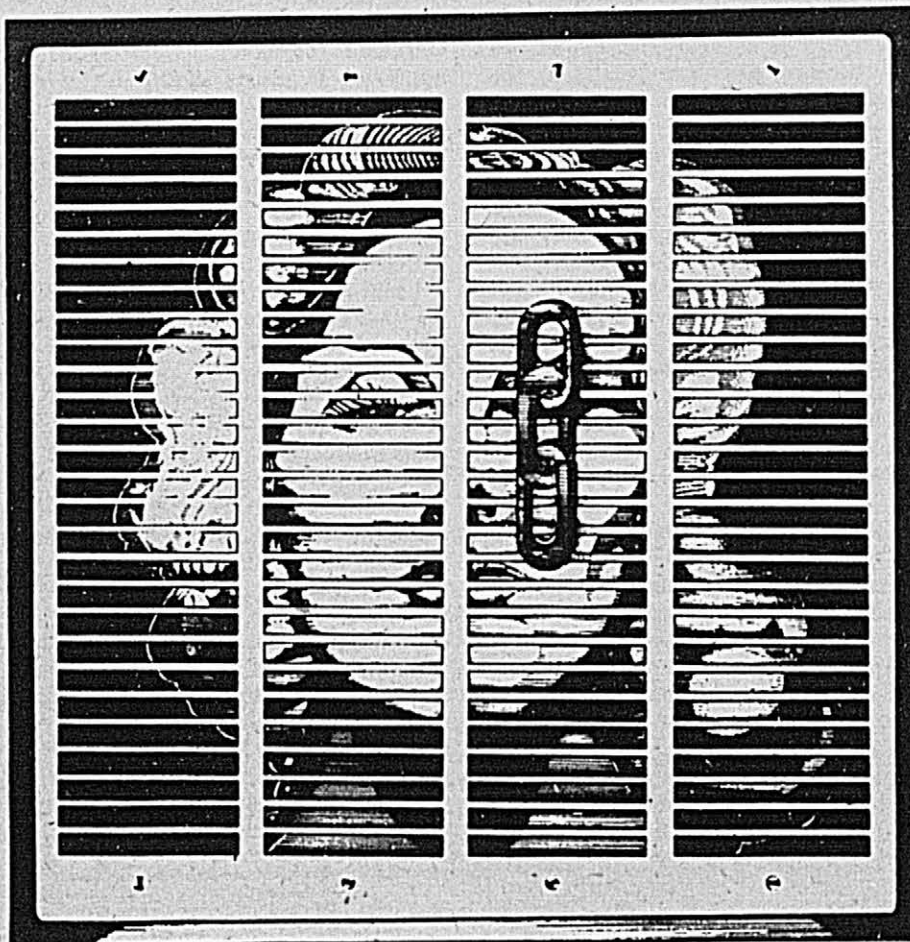
Women in Prison begun

She didn't begin researching and writing *Women in Prison* in earnest until a few years later, after she felt she had come to terms with herself as a woman and understood her inculcated attitude toward other women. And still she hesitated because she was not an

*Sharon Krebs spent eighteen months at Bedford Hills Correctional Facility in New York, serving a four-year sentence for conspiracy to firebomb a bank. She is currently writing a book about her experiences in prison.*

# Women in Prison

## "Through the Glass of This Cage"



Drawing by Paul Spina

**"Women who have been imprisoned in the cage of hopeless marriages, under the tyranny of husbands who have laughed at us, denied our needs, rejected, abused, and belittled us, will understand 'Women in Prison.'"**

expert—she had never done time. But women she met inside and often later when they were outside prison walls urged her to write the book. One day they would write their book, they told her, but meanwhile she should write hers. As a reporter she could visit several prisons, and she had credentials; as a free person and an outsider she would be more credible, and could see what inmates were already protectively blind to.

Kitsi Burkhart travelled from the California Institution for Women to the Ohio Reformatory, from Cook County Jail to Michigan and New York. She spoke with dozens of administrators, psychologists, and guards. And she had conversations with hundreds of women prisoners from prostitutes to political superstars. Her talks are reproduced verbatim in the book. The wardens are quoted; the women speak and write for themselves. Many of them opened up, showed her their soft insides, their needs, their fears. They viewed her as a glimmer of hope

for change.

Women into 'Helpless children

She found that, while prisons try to make men into animals by treating them like caged lions, they try to make women helpless children. They incapacitate and insult, humor and humiliate. The attitude of most of the prison administrators she interviewed toward the women in their charge is that they are wayward girls; they will not begin to take them as seriously as they do men prisoners until they become as serious a threat as the men.

Kitsi Burkhart was not militant when she began writing her book. She had been mugged and robbed, had agonized over friends murdered by strangers, and had been concerned, as much as any other citizen, about crime in the street.

But in the course of her investigation she began to question the definition of crime and came to understand that the essence of class, caste, and power is to be able to define criminality. She questioned the nature of a society that creates a false need for luxuries while

denying the majority of its citizens the opportunity to obtain them legitimately. And her research led her to the conclusion that the criminal justice system is a class system that protects the white collar thief and the illegal activities of corporations but harshly punishes the powerless.

Kitsi Burkhart penetrates the life of women in prison. She exposes the humiliating "initiation rites" of public nudity, physical examinations, overcrowding, unreasonable rules and regulations, sudden searches and raids, punishment for infractions, and the contemptuous attitude of keepers.

She discovers the coping behavior peculiar to women prisoners: the masculine role played by a minority of women to re-create street love and street life, and the more important need of most prison women to create families of mothers, daughters, fathers, and brothers from among their prison sisters. She is constantly amazed by the strength and resiliency of women struggling to be women within a system designed to reinforce the traditional helplessness and dependency of females in a male-dominated society.

But this shouldn't surprise us. Women who have been imprisoned in the cage of hopeless marriages, under the tyranny of husbands who have laughed at us, denied our needs, rejected, abused and belittled us will understand *Women in Prison*. We will also understand that Marge Piercy's new novel *Small Changes* which deals with this marital variety of confinement, could just as well have been titled *Women in Prison*, while Kitsi Burkhart's book could just as accurately have been called *Small Changes*.

A real understanding:

Kitsi Burkhart has written a superb book, a book that I think only a woman could have written. It is not theoretical or sociological, although it is packed with information. It is warm and personal, knowledgeable and concerned. It is a cry for understanding and for action.

What you learn from this book is what you should have known all along. If you were stirred to action in 1971 by the Attica massacre, then you should be able to understand why it happened and why it will happen again. Kitsi Burkhart makes that understanding real—as real as the clang of a metal door without a key—because her book is a taste of the experience itself. If you have keys or cash in your bag, try walking around for a day without them. But don't walk too far. Maybe six feet one way and six feet back. Then sit on your bed and try to concentrate on a book or a newspaper while your soul is expanding inside with the need to be free, and then let it out in the only way possible—in silent tears. Not a primal scream and not an outcry because that will land you in the box and ultimately in the asylum indefinitely. Just hot, silent tears. Cry for your mother and your baby and your wasted time and for the fact that you can't cry out loud. Then dry your eyes and carry on. Because you have no choice. You have to carry on.

*I Am a Woman*

*I am a woman.*

*I know.*

*I know everytime I see.*

*Continued on Next Page*



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*Continued on Next Page*



# Woman Victim of Police Rape

*It's no news to anyone that women are assaulted verbally and physically to a great extent in any major North American city. Many women are afraid to report rapes because they know the police will put them, rather than the accused, on the stand. In the law's view, a woman must prove that she is chaste and didn't make advances to the man who raped her. As if this wasn't bad enough, there are now many reports of women being assaulted by the law enforcers that are supposed to protect them. The following article, adapted from The Call, describes the injustices women must face at the hands of police!*

On the night of November 13, 1973, a 20-year-old black woman, Carolyn Martinez, was forcibly raped. On February 1, two Detroit police officers, Fred Davis and Robert Enos, were not found guilty of this crime by a predominantly white, male jury. This case is part of a continuing pattern in the Motor City. No policeman has ever been convicted of rape here.

The case of Carolyn Martinez has drawn wide support from the city's women's movement, drawing many to the trial from the ranks of the women activists.

Martinez, interrogated for two days on the stand by police attorneys, told The Call she was having a beer with a friend at the Bambu Lounge on November 13 when a commotion was heard outside. She went out and saw Officer Davis trying to break up a crowd and arrest a man. Davis

then turned and grabbed her and threw her into the police car. By his own testimony on the stand, Davis admitted that he gave no reason for the arrest and did not inform her of her rights.

At the station, the commanding officer, Lieutenant Marks, told the officers that she was not charged with anything and told them to take her home. They left the station, but instead of taking her home, Martinez charged, they drove her to the vicinity of Woodward and Edison, where Davis got into the back seat, while Enos turned off the motor. Then, according to Martinez's testimony, she was brutally raped.

Finally, they drove her home. Her mother testified that she saw a police car drive up in front of the house; its back door opened, and then the car suddenly sped away. Martinez said the police didn't let her out then because they saw that she wasn't fully dressed yet.

She was driven to the corner of 12th Street and Lee, one block from where she was picked up, and let out. Her neighbour, a T. Carter, testified that he was standing at the bar and saw her get out holding her stomach and crying. He escorted her home, where her mother called the police. Initially, Carol was afraid to file a complaint and afraid to go up on the witness stand, but her mother convinced her that she should, so that those police wouldn't roam the streets again.

## Every trick

She had good reason to be afraid of prosecuting the case. Police attorneys Al Varga and David Patton used every trick in the book to try to destroy her credibility in the eyes of the jury. For two days, she was subjected to the most personal questions about her sexual relationships.

When all else failed and they couldn't shake her up or confuse her this way, the attorneys would snicker, laugh, roll their eyes, and otherwise try to prejudice the jury against the lifestyle and experiences of a 20-year-old black woman.

Martinez's attorney, Ron Weitzman, brought up witnesses who had examined the back of the police car and found the seat stained with seminal fluid that matched Davis' blood type. Weitzman also produced the examining doctor and numerous other witnesses, including sympathetic policewomen who had first taken Martinez's statement.

To this, all the defence could do was try to show "inconsistencies" between four different statements that Martinez gave on different occasions, including the night she was raped, when she was in an hysterical condition.

## Rape—a legal crime

Because this evidence was "so skimpy," the defence used discriminatory questions such as, "Miss Martinez, have you ever had a steady job?" She replied that she had worked for five months once, as a waitress.

The defence lawyer continued by asking her how she had supported herself the rest of the time, trying to make her look like a bum because her mother and some of her boy friends had supported her.

If she had been a white college student, it would have been perfectly respectable for her parents to support her and for her never to have held a steady job. As in most rape trials, it was clear that Carolyn Martinez, not the police officers, was on trial.

While Detroit has been gaining a national reputation for being "crime city" and leading the nation in homicides per capita, it is not so widely publicized that the rape count here is almost twice as high as the homicide count and is the most rapidly growing crime in Detroit. It has doubled in one year. This rise is not peculiar to Detroit; it is a national trend.

Why the huge increase in the number of rapes? From cases like Carolyn Martinez's, it is easy to see why rape has been called the only "legal crime" in North America.

The legal and court procedure is filled with the most blatant examples of discrimination against women and particularly against poor and minority women. Those who do try to prosecute their cases are often told that they brought it on themselves by their behaviour.

To convict someone of this crime, the woman has to prove the act was committed by the

defendant and that it really was forcible. In most cases, it is one person's word against another's which is why prejudice often plays the decisive role. To even file a complaint takes a strong woman, as Martinez is.

One woman in Detroit went into the police station after being raped and told the captain what had happened. His answer? That she had "fantasized the whole incident."

## Police drug rings

Many women in Detroit and elsewhere recognize the threat of rape and will not stop if pulled over for a traffic ticket. In addition, over the past year, the newspapers have been full of other crimes from murder to drug pushing.

The Detroit police commissioner and other public officials devote a lot of time to talking about the "dope-pushing murderers," without mentioning that many of these dope pushers are cops. Last April 22, police officers were brought up on charges of dope conspiracy, and 200 more are being investigated in a huge dope ring that crosses several precincts and districts.

Tensions have long run high between the police and the black community in Detroit, and the people are watching the developments in these cases very carefully. Because of the outcome of the previous police trials, there is a lot of skepticism about how vigorously the cases will be tried.

*and the tears flow from the pain  
from the frustration.  
Yes, I am a woman.  
I know.*

*Continued from Preceding Page*

*Joanne "Friday" Fry  
California Institute for Women  
The painful return*

Learn to cope. Learn to stop wanting that which you can't have, and which you should have, but which is nevertheless unobtainable. Enmesh yourself in the complex underworld of prison life. Develop a criminal mentality. Learn to hustle, to "take care of business," to thwart and subvert the myriad meaningless rules so that your incarceration will be as bearable as possible. Learn to talk without moving your lips, to send messages to women you are not supposed to see, to procure items you are not supposed to have, to survive in a system designed to destroy you. And learn to find joy in loving the sisters who share your fate.

And then get sprung on a world full of the same problems you left behind, except now the problems are more complex, more demanding: prices are higher, the pace is faster, jobs are more scarce; the system has tightened in on itself and you no longer know how to survive in it. Your family and friends

have lived the last two, or four, or ten, or twenty years without you and it's hard to find that place where you used to be—because it's gone. And you're somebody else. You're somebody who has painfully learned how to live behind the walls. But now you're out and you're scared and angry and disoriented and terribly in need. And you have a new problem. You're not just unskilled and unemployed, you're also an ex-con. And nobody trusts you. You might as well be wearing your number around your neck like a mug shot. You have to prove you're a person, an adult, a woman, and a fit mother over and over again. And right away. Like the minute you get out—without a place to live or the money to pay for it, or the job to get the money, or even welfare.

Fifty to seventy-five percent of all ex-cons return to prison. Eighty percent of all new felonies are committed by ex-cons. Do you wonder why? Do you wonder what society is doing to us all and to itself? Surely it is creating crime by its punishment.

*I was talking to the cottage supervisor the other day about getting my own apartment and being out on parole and she said, "Shirley, just remember that if things get too hard to*

*handle, you can always call up the institution and come back until you get a hold on what you want to do." I mean it was like a mother saying to her daughter, "Don't worry if things get too rough. You can always come home. This is your house." That's what she was saying. I thought maybe she was saying she didn't think I could make it out there and that really upset me. I can always come back here, but this isn't my home! It's not! It's a prison. I gotta keep telling myself that. I really want to make it. But I really don't know what making it's all about.*

*Shirley T., just before her release  
from Iowa Reformatory for Women*

"The degree of civilization in a society can be judged by entering its prisons," says Fyodor Dostoevsky in *The House of The Dead*. But perhaps you can assume the quality of the prisons from observing the nature of the society from which they spring.

Kitsi Burkhart proposes that we do away with prisons completely. That no accused person is drawn away from crime by what happens to her in prison and that society does not gain a moment's breathing space by giving someone time. Agreed. But how do we abolish prisons without abolishing this form of society first?

*through the glass of this cage,  
a child, playing—laughing  
and my heart aches to see my  
own child.  
I know everytime I force my chin up,  
smile,  
and cry inside for home.  
I know everytime the hunger  
for male companionship  
overwhelms me,  
and I pull the covers over my head,  
hug my pillow,  
try to sleep.  
I know everytime I remember  
the sunrise  
or the stars  
and force myself to forget.  
I know everytime my soft and gentle  
[spirit]  
comes up against the steel,  
the barbed wire,  
of living in this place.*



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LABICHE/MARC-MICHEL  
**la station  
Champbaudet**

FEYDEAU  
**mais n'te  
promène donc  
pas toute nue!**

21 au 27 MARS 20H30  
(relâche le 25)

Molière  
**le malade  
imaginaire**

Musset  
**on ne saurait  
penser à tout**

28-29-30 MARS 20H30  
Mat. 30 MARS 14H30

Billets/soirée: \$6.50-\$5.00-\$4.00-\$3.00  
Matinée: \$5.50-\$4.50-\$3.50-\$2.50.  
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#### Comfort Screwdriver

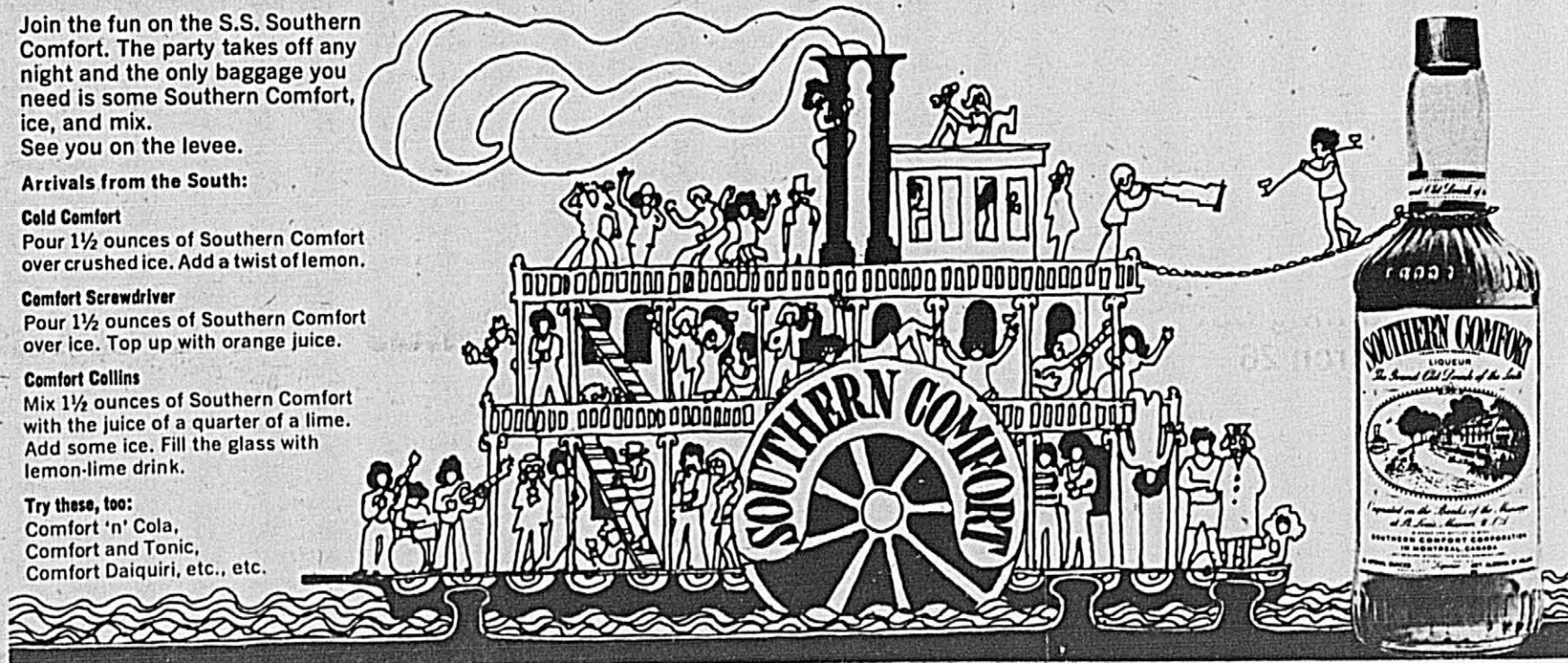
Pour 1½ ounces of Southern Comfort over ice. Top up with orange juice.

#### Comfort Collins

Mix 1½ ounces of Southern Comfort with the juice of a quarter of a lime. Add some ice. Fill the glass with lemon-lime drink.

#### Try these, too:

Comfort 'n' Cola,  
Comfort and Tonic,  
Comfort Daiquiri, etc., etc.





## McGill Debating Union Presents



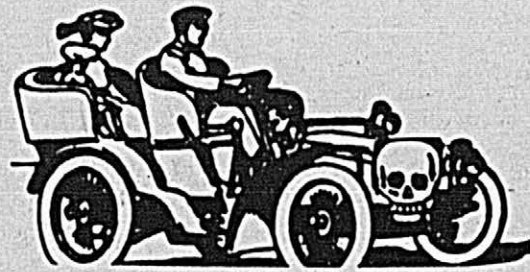
**HARALD EDELSTAM:**

### Swedish Ambassador expelled by Chilean junta

deported from Chile  
for defending victims  
of the repression.

Speaking on  
"Chile after the coup."

McGill Student Union Ballroom  
Tuesday March 19 at 8 p.m.



## classifieds

continued from page 2

Children's film program presents:  
"THE MAGIC OF THE KITE", Sat.  
March 16. Leacock 132. 11 a.m. &  
1:30 p.m. 50 cents. Info: 392-4804.

Anyone with suggestions for Films,  
series, or festivals please bring them  
to the McGill Film Society office 4th  
Floor Union.

### JOBS

Taxis, drivers, day shift, night shift,  
and spares, call 274-3609.

Male sailing instructor wanted for  
the HERMITAGE CLUB, Magog.  
From June 23 to Labour day incl.  
Experience needed. Over 19. Phone:  
488-4696.

### TYPING

Bilingual typing service. Starting  
March 26. Book now please. Call  
392-8902 or come to Union B-46.

Typing lecture notes, term papers,  
resumes, copy work. Same day  
service. 733-3272.

FRIDAY, MARCH 15, 1974

## ASUS Executive Applications

Nominations are hereby opened for the following  
positions in the Arts and Science Undergraduate  
Society for the academic year 1974-1975:

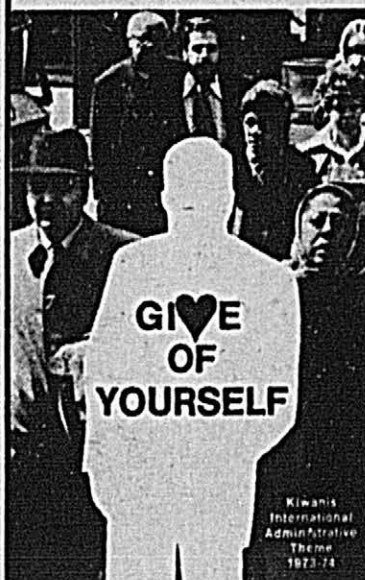
Editor-in-chief of "The Free Press"  
Director of Course Evaluation Program  
Faculty of Science Academic Committee Rep-  
resentatives  
Faculty of Arts Academic Committee Repre-  
sentatives  
Faculty of Arts Assembly Representatives  
Faculty of Science Academic Committee Represent-  
atives  
Constitutional Committee Members

All nominees must be members in good standing of  
the ASUS. Nominations should be submitted to the  
ASUS mailbox at the Students' Society Office on the  
main floor of the Union before Friday, March 22 at 4:00  
p.m.

## ERRATUM

The ad for THE MIKADO  
[Savoy Society] from Wed-  
nesday and Thursday  
should have read March  
20 - 23.

## Circle K at McGill



A group of students, with  
the assistance of the Kiwanis  
Club of St. George, is en-  
deavouring to start a CIRCLE  
K CLUB at McGill. Circle K is  
an international organization  
devoted to service to the  
campus and the community.  
Circle K is open to all stu-  
dents, male and female. All  
interested students are urged  
to attend an organizational  
meeting to be held on Mon-  
day, March 18, at 7:00 p.m.,  
3483 Stanley.

For more information contact:  
Jerry Steinberg 288-4901

## NOTICE

The McGill Daily  
will be published every day  
until March 20.

## THE LAST SPECIAL ISSUE is coming out March 26

It is advisable to reserve space as far in advance as  
possible.  
The DEADLINE for the March 26 issue will be Friday,  
March 22 at 5 o'clock.

ad office

## RIDIN' ROPIN' WRANGLIN' and all that WESTERN BULLSHIT pulled together by MEL BROOKS in his new COMEDY CLASSIC

14  
YEARS

## BLAZING SADDLES

brought to you by Warner Bros-the people  
that gave you "The Jazz Singer"

STARTS  
TODAY!

**VAN HORNE**  
6150 COTE DES NEIGES 733-8211

FEATURE 1:30, 3:30, 5:30, 7:30,  
9:30 P.M. LAST COMPLETE  
SHOW 9:15 P.M.

McGILL ENGLISH DEPARTMENT DRAMA  
PROGRAMME presents

the Theatre Lab production of

## Troilus and Cressida

by  
Shakespeare

Moyse Hall, Arts Building  
March 13-16 at 8:00 p.m. & March 16 at 2:00 p.m.

Tickets: \$1.50 on Weds., Thurs. and Matinée; \$2.50 Fri.  
& Sat. nights.

Union Box Office or at the door.  
[392-8926]







**LEAN AND HUNGRY/BY GEORGE KOPP**

PRESENTING, THE  
LEAN AND HUNGRY  
ENTRY IN THE STUDENTS'  
SOCIETY LOGO  
CONTEST (SEE  
'CLASSIFIEDS') AND  
A SPECIAL  
REMINDER.



little man



fig. 1 - Entry

IF YOU'RE NOT INTO THE STUDENTS' SOCIETY:

CLIP AND SAVE THIS!  
HEAR PART 2 OF  
"THE HINDSIGHT SAGA"  
THIS SUNDAY AT 3PM  
ON  
CHOM (Parade radio in Montreal)  
97.7 FM

Glenn  
signature date

fig. 2 - reminder.

**comment****Union drive forced McGill to grant raise**

by Larry Feldman, David Leahy,  
and other library assistants  
working with CUPE

Last Friday, all full-time staff at McGill—unionized and non-unionized, academic and non-academic—received a much heralded, 5-per-cent, retroactive, cost-of-living payment. Many university employees seem confused about this adjustment, which the provincial government is paying for.

The adjustment was made public in a letter from Principal Bell last January and in a "Good News" document released by the executive of the McGill University Non-Academic Staff Association (MUNASA).

Interestingly, the administration has also brought vacation

benefits in line with those of our unionized counterparts at the University of Quebec at Montreal (UQAM).

We believe that these changes resulted from the current CUPE union drive at McGill.

So far, the university has tried to confuse the issue as much as possible.

The mysterious "Good News" leak about the salary benefits was the first step. The leaflet fraudulently made it seem that MUNASA was directly responsible for the salary benefits. Yet a few weeks earlier, when the MUNASA executive said it was going to ask the administration for an 8-per-cent annual increase, it did not mention even having

thought of a cost-of-living increase.

MUNASA was obviously allowed to leak the "Good News" as a ploy to make it seem that MUNASA was responsible for the benefits. A McGill Reporter article the library administration distributed also gave that impression. It is interesting that the same issue of the Reporter carried a very favourable article on MUNASA.

Union contracts had already won this cost-of-living increase for unionized employees, and the government decided to extend these benefits to non-unionized employees.

McGill has the funds to give us salary benefits, but it is only doing so because it knows the Quebec government will reimburse it in

December. In other words, McGill is really not giving us anything that it won't get back.

Thus, what benefits can McGill employees expect from the administration next year? Will it again be benevolent enough to "give" us something we would have received anyway?

McGill received a 20-per-cent increase in its provincial grant, from \$30 million to \$37.3 million, in 1972 alone. Next year, it will receive a 12.2-per-cent increase, up to \$41,797,000.

In comparison, our salaries will be increased a mere 6-per-cent (excluding the provincial cost-of-living grant).

In his letter, Bell wrote "to tell you of plans which I and my

colleagues have worked out and which with the approval of the Board of Governors we are now going to implement..."

The administration will continue to make unilateral decisions this way as long as we remain, to quote Bell, "unorganized." The unionized employees at UQAM have a negotiated contract that guarantees them a 10-per-cent increase each calendar year in addition to any cost-of-living increases the government grants.

At McGill, we have no legal guarantees that we will continue to receive even a 6-per-cent annual increase. Thus, the salary gap between unionized and non-unionized university employees will continue to widen.

**today****Centre for Developing Area Studies:**

Workshop No. 16, 12:15 p.m. at the Centre, 3437 Peel Street, 2nd floor lounge — Refreshments served. Professor M. J. Echenberg, department of History, on the demographic implications of French military conscription in West Africa.

**English Department:**

Troilus and Cressida by Shakespeare, 8 p.m., Moyse Hall, arts building. Admission: \$2.50. Tickets at Union box office (392-8926) or at the door.

**Department of Economics:**

Dr. Richard Barth of the International Monetary Fund speaks on the new SDRs, the oil crisis, and international payments, 3-5 p.m., in L-425.

**Residence Jazz:**

Free jazz concert featuring the Frank Costi Quartet with Ivan Symons, 9 p.m.—1 a.m. McConnell Hall residence. Sponsored by ASUS and McConnell residence council.

**Chinese Students' Society:**

Dance in Union ballroom with band and light show. Punch and beer. \$1.25, members; \$1.50, non-members. Free for girls.

Mandarin film The Adventurer. Chinese drama with English subtitles. L-132, 7 p.m. \$1.00 members; \$1.25, non-members.

**Linguistics Club:**

Organizing meeting for all undergraduates enrolled in at least one linguistics course. 1 p.m. SBB-583.

**Legal Aid:**

11-1 in Union 412.

**Conference:**

Jean Bruneau — "l'Histoire secrète" de la correspondance de Flaubert (ou comment on édite une correspondance. 14 heures PH-116.

**Film Society:**

Marlon Brando at 7 & 9:30 p.m. in A Streetcar Named Desire. 50 cents L-132.

**Arab Students' Society:**

Those interested in reading al-Ahram newspaper are invited to the 9th floor Leacock 9 a.m.—5 p.m.

**Chinese Choral Group:**

Usual choral practice for the coming cultural week. 7:30 p.m.—9:30 p.m., Strathcona music building, room 412.

**Yellow Door:**

Hot Lunch! All you can eat for 45 cents. 12-2 p.m., 3625 Aylmer.

**Newman Centre:**

Dinner for a dollar, about 6:15 p.m.

**Chinese Engineering Undergraduate Society:**

Election from 4:30 to 6 p.m. in

room 1, engineering building. Refreshments will be served. Vote for: president, vice-president, treasurer, director of publication and publicity, dept. reps.

**ISA:**

A general meeting about International Weekend, future election, etc. B-40, 4:30 p.m.

**Bertrand Russell Colloquium on Exact Philosophy:**

James McGilvary will speak on microreduction, 3479 Peel Street, 2nd floor, 4 p.m.

**Support Joliette Strikers:**

A demonstration by the REgional Solidarity Committee. Buses leave Mont Royal metro at 5 p.m., organized by the Groupe Marxiste Revolutionnaire.

**SATURDAY****English Department:**

Troilus and Cressida by Shakespeare at 2 p.m. and 8 p.m. in Moyse Hall, arts building. Admission \$1.50 for the matinee and \$2.50 for the evening performance. Tickets at Union box office (392-8926) or at the door.

**Figure Skating Club:**

No skating today. Lessons have ended for the year.

**United Farm Workers Boycott:**

Picketing from 11 a.m. to 3 p.m. at Dominion store, intersection of Park and Bernard. Bring a friend! 842-4004 for information.

**Ides of March Super Pub Night:**

Starring the Wackers plus Grippen Mire — Full Bar — 8 p.m. in the Union.

**Chinese Students' Society:**

The Adventurer, see Friday's announcement.

**what's what****CHINESE CULTURAL FESTIVAL**

March 18th: Prof. P.C. Hsieh on changes in the Chinese countryside, 8 p.m., Union ballroom.

March 19th: Films from China: The Red Banner of Ta Ch'ing; Cultural Relics Unearthed During the Cultural Revolution; ShaShi-Yu; Martial Arts. Frank Dawson Adams Auditorium, 8 p.m. Admission free.

March 20th: One Quarter of Humanity, a documentary classic by Edgar Snow; Frank Dawson Adams Auditorium, 8 p.m., 10 p.m. Admission, \$1.50.

March 23rd: Cantonese Debating Tournament: preliminaries. 2 p.m. in L-26.

**bazaar**

This Saturday from 10 a.m. to 5 p.m. in the basement of the St. Louis de France Church at 750 Roy East, Montreal. There are old and new, children's and adult's clothing, things, homemade food, and activities for the children.

**WORLD UNIVERSITY SERVICE OF CANADA**

With the co-operation of the faculty of music, WUSC at McGill is sponsoring a Jazz Workshop,

Wednesday March 20th, 8:30 p.m. in Redpath Hall. Three bands will be playing contemporary arrangements in what promises to be a lively evening. Proceeds are to go towards installing pumps in 3 villages in Mysore, India. Tickets at Union box office. Advance \$1; at door, \$1.50.

**SWEDISH AMBASSADOR TO CHILE**

Harald Edelstam, expelled from Chile for helping refugees and victims of the repression, and senior member of the Swedish Diplomatic Corps will be speaking at McGill on the repression in Chile, Tuesday, March 19th, Union ballroom, 8 p.m.

**CHILE SOLIDARITY COMMITTEE**

There will be a meeting Monday, March 18th in Union room 123/124.

Anyone interested in working with the committee is welcome. The educational bulletin on the Up Government will be available.

**WOMEN'S JUDO CLUB**

For all those who would like to go for grading this year, please come to the class Wednesday night. Bring your syllabus sheet.

**POLITICAL SCIENCE ASSOCIATION**

Political Science Association wants all members at the open meeting this Wednesday, March 20th at 4 p.m. in L-111. The purpose is to discuss the future of this association. All students of political science are urged to attend.

continued on page 4



## Sports

## Broom final today

by Oleg Zadorozny  
and Michel Zelnick

The rats scurried about the cold, damp, castle dungeon floor, squealing with mischievous delight. Slowly, the sinister torturer turned the massive wheel of the rack. "Your information or your life!" he gummed (but what he lacked in teeth, he made up for in wit and personality).

"Augggh!" the prisoner retorted.

"There's no point denying it. We happen to have information to the effect that you, Cranston Snord, were at the McGill Winter Stadium on both Tuesday and Wednesday, observing the two semifinal broomball games."

"Tell us what you know. What went on there?" snapped a mysterious voice from the dark corner of the far side of the cubicle.

"C'mon, talk, you swine!" shrieked Turnwheel 'the Torturer', as he edged the wheel forward, yet another notch.

"Alright, alright, I'll talk!... I didn't know what I was getting into. I just wanted to go and take in a couple of games.... That's all, fellas, really. Not too convincing."

"Do you expect us to believe that? We are not children you know," said the Voice.

"Yeah, do you expect us to believe that? We ain't children y'know," repeated Turnwheel, looking towards the corner for approval.

"The first game was on Monday... no Tuesday. Numero Uno beat Zeke's Rinks Rats 1-0. Brian scored the only goal."

"Brian who?" screamed the

Voice.

"I don't know!" cried Snord hysterically, fearing further retribution.

"Should we turn it up one more notch, boss, eh?" suggested the sadistic Turnwheel.

"No, let's not pressure him unduly. We must remember he is our guest," the Voice warmly reminded him.

Snord Grateful

"Gee thanks," the prisoner continued. "Well that only goal was scored off the crossbar. The goalie didn't have a chance."

"And what about the second game," the Voice prodded.

"Oh that was a 2-1 win for the CRC's over the Grits and Jowls. The winning goal was scored during a series of penalty shots, which were necessary to decide the contest, since the score was tied, even after a ten minute sudden-death overtime period! The checking was very close during regulation time but the game broke wide open in over-

INTRAMURAL  
BASKETBALL  
CHAMPIONSHIP GAME

The intramural basketball championship game will be played this evening at 6:00 p.m. in the Currie Gym. The two teams competing for the title are the Hot Dawgs of management and Plexus of medicine. Hot Dawg coach Rick Martin wants a big crowd on hand for this titanic struggle so if you aren't doing anything, you should attend.

time, with the Grits and Jowls getting the best chances. It was a good game and I enjoyed it very much."

The prisoner's sudden cooperation startled the Voice. "Gee, it sounded as if you had a good time. I wish I was there."

"You still have a chance," interceded the prostrate Snord. He arose from the rack, and assumed a dignified pose. "This afternoon at one, the winners of the two semifinal games, Numero Uno and CRC, will clash at the Winter Stadium to decide the championship. It should be a dandy contest pitting two Fabulous broomball teams against each other. It will be heart-stopping end-to-end action as both teams will display their broomball prowess. Refreshments will not be served. Black ties for men, evening gowns for women, and no one will be served if not wearing the proper footwear."

Upon finishing his discourse, he returned to the rack, pausing only to bow towards the corner from where the Voice had emanated.

Voice Approval

The Voice was obviously pleased. "How kind of you it was to volunteer this information. Can I interest you in scones and tea before you leave? It's the least we can do to reward you for your most generous cooperation."

"I guess so," Cran stated. "This is most kind of you. I guess, after all, one good turn deserves another."

"The rack, boss?"

"Yes, Turnwheel."

Cranston is now known as 'Stretch'.

(Birk's building, 3520 University,) 12 noon, Tuesday, March 19th. Bishop McAdoo will speak on conversation among the churches. Refreshments afterwards. No charge.

## THE MIKADO

The Savoy Society is proud to present its Tenth Anniversary production of Gilbert and Sullivan's most popular operetta, The Mikado, March 20, 21, 22, and 23 at Moyse Hall.

The Show is directed by Greg Peterson and Richard Kidd, and stars Daily cartoon humourist George Kopp as Ko-Ko, the Lord High Executioner.

This charming story of love, unrequited love, Lord High Everything Else's, and mock executions (to mention just a few things) is set in the Japanese town of Titipu. The lavish oriental costumes and decor, Gilbert's very funny witty humour, and Sullivan's beautiful music, along with a talented cast of 45 should provide exceptionally fine entertainment for all.

Tickets are available at the Union box office, but the best seats are going fast. Get yours now!

## CHINESE STUDENTS' SOCIETY

74-75 executive election. Submit nominations to MCSS mailbox,

Med A wins  
hockey title

by Ken Abramovitch

Sports dynasties are a very hard thing to come by in intramural athletics, but if you look hard enough, you can always find exceptions. Medicine A, after winning their second straight intramural ice hockey championship, appears to be an exception. With only three players, Jacques Lemelin, Bob Hutchison, and Mike Kazakoff not returning, they look like a pretty good choice to win it again next year.

As predicted, Medicine A won the best of three final series, two games to one, by virtue of their 3-0 victory over Engineering A in the deciding game last Tuesday evening.

The game started off with an abundance of wide open end-to-end action, but after the first few minutes, Medicine A began to control the play. At 5:45 of the first period, with Engineer Dave Wallace in the penalty box for high sticking, Andy Patterson got the first and deciding goal as he fired home team mate Bob Hutchison's rebound from just outside the crease. Hutchison did not miss on his next chance. Taking a rink wide pass from Rick Lowe, he beat a napping Engineer goalie Pat McNally on a weak wrist shot from well out. Mike Thomassin closed out the scoring with an unassisted goal at 17:57 of the second period in between his frequent visits to the penalty box.

Penalties were a good part of the game as referee Robert Rae handed out a total of 14 minors, (nine to Medicine A and five to Engineering A) in an attempt to keep the tense combatants from turning the game into a riot. The

pride of DRAFT, Puck Johnson, along with Uldis Auders, tamed the Engineering power play with superb penalty killing. Medicine A had men in the penalty box most of the night and their effective penalty killing was, without doubt, an important factor in the game.

The closest the Engineers' came to scoring was hitting the goal post on two consecutive shots late in the first period. Aside from that splurge, their attack was almost nil. The nicest play of the evening on their behalf came when Barrie Einarson broke up Puck Johnson's break away attempt on a last second desperation back check at centre ice.

Outside the dressing room after the game, a smiling coach Dawn Johansson commented on her second straight championship, "I guess that shows I'm an unbeatable coach." When asked for a slightly modest statement she replied, "We also have some good players too." In any case the "Squirt" as she is known by her players, has proven her point. Whether she is a women's liberationist or not, she is a leader of men, even if they are a bunch of brute hockey players.

butt ends; An unfortunate side note to the season finale was the eye injury suffered by Rick Lowe. We hope it's not too serious and that he gets back to par soon... The Blades won the Open League championship by upending the Sharks 2-1 and thus taking the best of three series by the same count... McConnell Hall finished in first place in the Residence League, followed by Molson Hall, Gardner Hall, and Douglas Hall...

continued from page 3

## BRUCE BROWN IS COMING!

Monday, March 19th at 1 p.m., Bruce Brown will be speaking at McGill in room 327 in the Union. Brown is editor of Liberation Magazine, author of Marx, Freud and the Critique of Everyday Life, and an expert on Wilhelm Reich. He will be speaking on prospects for the left and strategies for radical social change. Copies of Brown's book will be on sale. Sponsored by Arts and Science Undergraduate Society, Debating Union, and Our Generation magazine.

## MOTORCYCLE SHOW

The SAE will sponsor a motorcycle exhibit on Monday, March 18th. Bikes are being supplied by some of the dealers in the Montreal area, and representatives will be on hand to answer any questions. There will also be information available about a motorcycle driving course to be offered during the summer. It all takes place in the Common Room, just off the main lobby in the McConnell engineering building.

## ISA

The International Students' Association is sponsoring an International Festival from March 21st to March 23rd. A cultural

evening with multi-national songs and dances will be held Thursday, March 21st at Douglas Hall, 3851 University Street, 8 p.m. There will be films and lectures on Third World dependence and development, Friday, March 22nd at 12 noon and 8 p.m. in the Union. Information and tickets will be available through the ISA office, B-40 in the Union.

MCSS CHINESE CHESS  
TOURNAMENT

People who have joined the tournament, please come to the ISA to look up their schedule. Games start Monday, 7 p.m. Union coffee lounge.

## METAMORPHOSIS II

Metamorphosis II, a multi-image colour slide show, returns to McGill, March 18th, 8 p.m. L-132. Free admission. Co-sponsored by McGill Christian Fellowship and the Montreal Chinese Christian Fellowship.

MALAYSIAN-SINGAPORE  
STUDENTS' ASSOCIATION

Professor Gutkind of the department of anthropology, will speak on urbanization and development problems in the Third World, Tuesday, March 19th, 7 p.m. in Union room 327.

## MCGILL CHAPEL

There will be a prayer and preaching service in the Chapel

ISA office. Deadline 12 noon, March 18th.

PLAYERS' CLUB  
"LION IN WINTER"

Because of overwhelming audience reaction, THE LION IN WINTER is being held over for a four night run. This historical comedy-drama centres on the exploits of Eleanor of Aquitaine and Henry the second. Tickets for March 21st through 24th are now on sale at Union box office. Students \$1.50, all nights except Saturday. For reservations phone 392-8926.

## MODERN DANCE CONCERT

La Groupe de la Nouvelleaire presents a demonstration performance of their unique style. Wednesday, March 20th, Union ballroom, tickets \$2, students \$1.50. Presented by ASUS.

## BRIDGE CLUB

1st annual duplicate bridge game, March 19th. At this game we will discuss future plans for the club, so everyone must attend. Union 123-4, 6:45 sharp.

## KLUB DUMAYTY

"The Ukrainian Woman in Society" and "The Ukrainian Press," Monday March 18th, Leacock 821, 8-10 p.m. Dumayty!

## SKYDIVING CLUB

First jumps this Saturday. Come to Union at 8:45 a.m., bring car if you have one. Do not forget your forms and/or money, or else you won't jump. Check the weather forecast for Saturday, (winds and ceiling).

## CHINESE

CULTURAL FESTIVAL  
CANTONESE DEBATE

The debate is open to everyone on March 23rd. Individuals or teams of three are invited to join. If interested, please call 843-5688 or 843-6469 before March 15th. For further information, please refer to poster.

## FREE PRESS

The Free Press was. It is now, again. Pick it up. If you don't like it, change it.